

S. Pauls
Threefold Cord :

✓ Wherewith are severally combined, the mutuall
Oeconomicall Duties,

Betwixt

{ *Husband.* }
{ *Wife.* }

{ *Parent.* }
{ *Childe.* }

{ *Master.* }
{ *Servant.* }

By DANIEL TOUTEVILLE Pr. to the
Charterhouse.

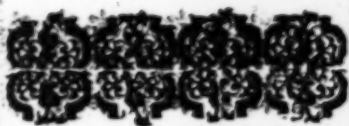
Si post fata venit gloria, non propero.

L O N D O N,
Printed by *Anne Griffin* for *Henry Seile*, and
are to be sold at his Shop at the *Tygers-*
Head in *S. Pauls Church-yard.* 1635.

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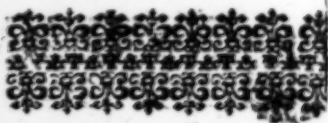


DEO OPT. MAX.

ET

*Uniuersis Anglorum
Laribus.*





The Ground of the
first Booke.

*Wives, submit your selves to
your owne Husbands, as it
is fit, in the Lord. Col. 3. 18*



TOM. I. LIB. I.

*The duty of the Wife towards her
Husband.*

P Rivate Families
are the Semina-
ries, & Nurseries
both of Church
& Common-weale, for out
of these must spring a seed
for the propagation of the
one; and againe it must be
so formed by godly educati-
on, that it may prove a holy
seede for the amplification
of the other. Now because
in every family, there is as
the Philosopher hath very
well observed, a threefold
combination. One betwixt
B the

the Husband and the Wife; a second betwixt the Parent, and the Child; a third, and last, betwixt the Master, and the Servant; that nothing may happen to be disjoynted, and out of frame in any, following the method of *S^t. Paul. Col. 3. 18.* We will prescribe directions here for all; and first begin with the nuptial Bond, as being the first. For *Adam* was a husband before he was a father. Secondly, because from these the rest receive impression. And as in a Watch, if the spring be out of frame, the wheelles can never goe, or if they move not one another, the hammer cannot strike, so where there is not a fit correspondency betwixt

twixt man and wife, the rest of the family cannot but miscarry in their Motions. Againe it is a thing worthy to be observed, that howsoever in this yoke, the husband be the more honourable of the twaine, the Apostle yet requireth the duty of the wife; and for this we may render a two-fold reason.

1. Because the tender of subjection comes from us with more difficulty, than that of our affections. To love is thought a pleasant and delightfull thing; but to be subject to an others will is usually counted hatefull, and detrected as a burden.

2. Because the love of the husband depends for the

most part upon the due subjection of the wife. For if she vouchsafe him the one, he shall be barbarous and brutish, if he shall not returne her the other: the wife is the person then, with whom we must begin. The duty whereunto she is exhorted, is subjection; The persons to whom this duty is to be tendered, are their own husbands. The motive that should induce them willingly to tender it, *It is comely*. The manner or limitation of the tender, it must be onely *in Kyrio*, in the Lord. As touching the first.

Wives.

If women will but consider

sider the manner and end of their creation, they may be the more easily brought to what is heere required: For as concerning the manner; The woman was not made of earth, as *Adam* was; And why? *Nunquid deerrat lutum figulo, ut necesse erat pulsare latus Adami?* Did the Potter, sayth *S^r. Gregory*, want Clay, that he was driven to knocke at *Adams* side.

Surely no; but he would take woman out of man, & not out of earth, that the priority and dignity of man might thereby bee established. And this is the Apostles reason. *1 Tim. 1. 13.* *Adam* was first formed, and then *Eve*: and in *1 Cor. 11. 8.* *The man is not of the Wo-*

man, but the Woman of the Man.

Againe in respect of the end. She was created for mans sake. For though God had made him Lord of the whole earth, and given him all the creatures for his use, he found not yet amongst them all a helpe meete for himselfe, and therefore desired a supply; He found helpers amongst them, but they were mute, without conference; brutish, without reason; all looking downewards: But man was in honour, *Psal. 49. 20.* The horse served him to ride, the Asse to carry his burden: These were yet no meete helpers. *Fuit in Adamo appetitus socii, et similitudinis:* There was in
Adam

Adam a desire of his like, he would have had a companion, with whom he might have discoursed of the love and prayles of his Maker; but such a one found hee not. Some of the Beasts drew neere to him in reason, as the Fox; but none in this. *Totum hominis scientia Dei!* Man alone is capable of Religion. So that a fit helpe for comfort, conference, cohabitation, procreation, equality, he had none. Every Bird had his mate. *Esay 34. 16.* There was *Equus*, and *Egna*: All had, what man wanted. God therefore out of man for man made a fit helpe.

Wives. The word is indefinite and exempteth none. The younger women, and

Cicero lib. x.
de Legib. et
1. Tuscul.
quest.

the elder ; the rich , and
poore ; the noble , and base ;
are alike made liable to the
performance of this duty.
Tis not onely *Ruth* , that
must be serviceable to her
Booz ; but even *Vashti* ,
though a mighty Empresse
must know her Lord. Yea
though there were never
so great a disproportion
betwixt them in state and
in condition ; as say the
wife were a Princeesse , the
husband but a pefant , she
must be yet in conjugall re-
spects as a hand-mayd unto
him ; he must not be as a
servant unto her. The du-
tifull respect , which the
glorious Virgin exhibited
to *Ioseph* , is observed in
Luke 2. 48. by the couching
of her words , in that shee
sayth,

sayth, *Thy Father and I*, not I and my father. *Ego et Rex meus*; I and my King; is unsupportable in the Politicke, and no lesse is, I and my husband in the Oeconomickes. It was *Assurnus* his edict, and it is likewise Gods decree, that all women, great and small, shall give their husbands honour. *For the husband is the wifes head, even as Christ is the head of the Church.* As the Church therefore is subject unto Christ; so every wife must be to her husband.

1. The subjection of one Creature to another in generall, is nothing else, if we consider it with relation unto God, but a divine disposing and subordinating of things lesse perfect;

Eph. 5.24.

to such as are more perfect; that by this subjection they may receive what they want, and be forever guided, and preserved in their course. Or if wee take it with respect to the creature, which is made subject. It is inwardly a chearefull inclination; outwardly a ready application of the same, to that whereunto the wisdom of God himselfe hath ordained, and appoynted it. And this subjection is so necessary, that without it the world could not long subsist; yea nature herselfe would suddenly be dissolved.

Things sub'lunary and terrestriall are all subject to the power, and influence of celesticall bodies, and being

being in their owne nature defective and ignoble, they must from them receive their due perfection. It is the earths subjecting of her selfe unto the Sunne, which first begets her fruites, and brings them afterwards to full maturity. It is the Oceans yeelding to the Moone, which occasioneth her daily ebbs, and flowes, without which motion, the waters thereof would quickly putrisie, and with their stench poyson the creatures. In a word there is no maintayning of any politicke society without this vertue.

Rule and subjection, saith the Philosopher, are things not onely profitable, but likewise absolutely necessa-

ric. When the people will not obey the Prince; when the Mariner will not listen to the master; when the Souldier will not follow the directions of his Leader; what can follow but confusion? In the beginning G O D established a superiority among all the workes of his Hands, after their severall kindes. Hee made two great Lights; the one to rule the day, the lesser to rule the night; and afterwards when hee had created man; he did invest him presently into imperiall authority, *To subdue the earth, and to rule over the Fishes of the Sea, and over the Fowles —*

Gen. 1.

Bees have their Sovereigne; & little Ants are not without

without their Discipline. In a word, wee reade of an Hoste in heaven, and why is it so called. but because there are orders and degrees therein, which being withdrawne from an Army, it can have no serled composition? There must bee then a Masterie, and dominion specially designed, to say,

Hoc put non iustum est, illud male, rectius istud.

This is not right, that is evill, & the other is better.

This is the Soder, by which the severall parts and Members of a Common-weale are all united, and combined together. 'Tis the very life-breath of every Creature,

ture, which if the Spirit and Soule of government were taken from them, were like to prove nothing but a burden to themselves, a booty to their enemies. *Maximilian* the Emperour, comparing the Kings of *France* and *Spain* together with himselfe, said wittily and merrily, that the King of *Spain* was *Rex hominum*, a King of Men, because he used them ingenuously and liberally: The King of *France*, *Rex Asinorum*, a King of Ases, by reason of the many burdens and . taxations which he laid upon his people; Himselfe, *Rex Regum*, a King of Kings, because all that were under him, would doe but what they pleased themselves: The best is,

Rex

Rex Subditorum, a King of Subjects: And whosoever shall shake from off their necks this yoke, they provide but ill for their owne good.

Πατριρχία ἐστὶν τῆς ἀπειθείας μήτηρ;

Obedience is the mother of all happinesse, saith the ancient adage; and surely he that followes her shall shew a noble, and a generous minde. *Facile imperium in bonos pessimus quisque asperrime rectorem patitur*; Good men are easily govern'd, only the base and refractary spirit will admit no reines. Let the lawlesse Anabaptist therefore together with the ambitious Romanist cry out in Church, and Common-weale, against the Gods and Christs of the Earth

Psal. 2.

Earth, as sometimes did those cursed Vipers among the Heathen, against the anointed Sonne of GOD; *Let us breake their bonds in sunder, and cast their cords from us.* We must know yet that there is no Power but of God; and hee that resisteth the Powers that bee, hee resisteth the ordinance of God. *The Lord is King, be the earth never so impatient.* Promotion commeth not either from the East, or from the West, or from the South, but wholly from the Lord. By him Kingdomes are disposed; Princes inaugurated; Scepters and States established. By Him were *Corah, Dathan, and Abiram* with their Confederates sent downe alive into the

the darker bowels of the earth; by him was *Zimri* burnt in his Pallace, *Achitophel* hanged in a halter, and *Absalom* by his owne haire; all for denying their duteous fealtie to those whom hee had constituted and appointed over them, as his Vicegerents; And thus much concerning subjection in generall. The particular followeth.

Wives be subject.

This subjection of the Wife unto her Husband consisteth principally in three things. The first is an internall Act of the heart; as when the Wife, notwithstanding shee come of a nobler house, and have brought with her a greater

a greater portion, than she found, and know herselfe to be of a more able understanding than her husband, she doth yet in her minde acknowledge him to be her head, counting herselfe every way inferiour unto him, in that she is his wife. This humbling of the heart is the fountaine of all externall subjection; And when it floweth not from hence, 'tis eyther constrain'd, or counterfeit. For the avoyding of this, *St. Paul* would have the wife to feare her husband. Now this may bee exprest divers kinds of waies.

1. By giving him reverend and respective titles: So *Sarah* obeyed *Abraham*, and cal'd him Lord: *Non*
blan-

Eph. 5.33.

*blandiendi conuetudine, sed
huius subiectio is testificanda
voluntate;* Not out of any
flattering custome, but out
of a serviceable conscience;
*And her daughters ye are, saith
the Apostle, while ye doe well,
not being compelled thereto by
any terror.*

1 Pet. 3. 6.

2. It may be exprest, by
living without suspition,
and making ever the best
interpretation of his doubt-
full actions. *Michol* sayld
in this, when so presump-
tuously she taunted *David*
for dancing before the Arke
of God in presence of the
mayds of *Israel*.

3. A woman may shew a
feare towards her husband
by striving to walke conti-
nually under the lee of his
anger, making her eye, ra-
ther

ther a Bucket to quench the fire, than her breath a Bellowes to kindle it.

2. This subjection of a wife towards her husband consisteth in a desire to conforme her will, her words, her workes, as neere as she can, in things lawfull and indifferent to those of her husband. For likenesse in manners argues a likenesse in minde; and there is no affectation of similitude, but where there is some similitude of Affection. This I confesse is a hard taske; but the more painefull, the more praisefull. It is hard, because all are addicted to love their owne waies, to like of their owne humours

mours, and distaste the contrary.

Oderunt bilares tristem, tristemq; iocosi, sayth the Poet:

Mirth will not willingly come into the house of mourning; nor mourning into the house of mirth.

Lamenting *Niobe* will sit alone; and *Rachel* weeping for her children will not be comforted. 'Tis a laborious thing therefore for any to strip themselves of their owne disposition, and put on an others.

'Tis requisite yet for a wife to doe it: that which above all must bee commended in her. For as a looking-glasse, though it bee curiously wrought, and richly garnished with sundry sorts of gemmes,

is

*Hor. Epist.
1. lib. 1.*

is nothing esteemed as it is a glasse, unlesse it reflect the true resemblance of them, that looke therein: So let a woman be never so rich, never so faire, never so comely, never so qualified, she is not to be valued as a wife, if she be not conformable to the inclination of her husband. *She that is married*, sayth the Apostle, *careth how she may please her husband*. The word in the originall is *μεριμνά*. .i. She makes it the serious object of all her thoughts, and endeavours; shee doth as it were pine her selfe by continuall musing how it may be done. Now there is not a more compendious way, than to accommodate herselfe unto him, and so to com-

to compose her owne affecti-
ons, that they may answer
to the leuell of his.

3. The last thing where-
in this subjection doth con-
sist, is the daily and due per-
formance of all such offices,
and tasks as shee is lyable
unto; Now the first of these
is, *to love him faithfully*; Tit.

2. 4. Not as *Dalilah* did
Sampson, to betray him to
his enemies. For the heart
of her husband must trust
in her. Not as *Iezabel* did
Ahab, to abuse his power for
the effecting of her base de-
signes. Nor as *Hieroboams*
wife did him; to doe that
for his sake, which may
provoke God to forsake
her; but as *Abigail* did *Nabal*,
to cast about for his good,
all the daies of her life, She
must

1 Sam. 25,
18

must love him, for she is his Ribb; yea the Ribb next to his heart, which is the seate of Love; and shee must love him faithfully.

Prov. 11. 4.

Pro. 2. 16.

The sex of women-kinde is compared by the Fathers to a dish of meate, wch before the master of the Feast have carved up, every man at the table may say his part is in it, but being once cut up, looke what peece is laid upon the Trencher, is his alone, to whom it is delivered. *A vertuous woman*, saith *Salomon* *is a crowne to her husband; but shee that maketh him ashamed is as rottennesse in his Bones.* Marriage is a Love-knot of Gods own tying; she that breaketh it, forgers the Covenant of her maker. *The Wife therefore must have a care.*

Vt Thalamus sit pro Templo, & Thorus pro Altari; that her chamber bee continually sanctified by prayer as the Temple, and her bed kept undefiled as the Altar.

2. As shee must love him faithfully; so she must adhere unto him constantly, what chances, and occurrences so ever happen. Wee reade of no dissention betwixt *Iob* and his Wife, so long as he lived in plenty, and was the greatest of all the inhabitants in the East, but as soon as he fell into disasters, shee was willing to bee ridd of him; *Blaspheme the name of God*, said shee, *that thou maist dye*. The ancient *Germanes*, though then a barbarous generation, did principle their wives at the very time

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of

*Ibid. de ne-
ral. Germ.*

of their marriage to a better practise. For as *Tacitus* relates it, they presented them then with two Oxen ready yoked, a horse ready trapt, and weapons fit for use, to let them understand, that from thenceforth they were to share with them both at home, and abroad; in the paines of Peace, and in the perils of Warre.

So was *Texene* the wife of *Agathocles* affected, and so was *Isabella* likewise, sister to *Charles* the Emperour, and wife to *Cristhiane* King of *Denmarke*: For when his subjects had banished him for his tyrannie, and would have conferred the Sovereignty onely upon her, she refused it, and chose rather to pine and perish with

with her husband in his exile, than to live as Queene, and have an absolute command without him. *AElian* reports of *Dionysius*, that he married two wives upon one and the same day. *Doris* the *Locrian*, and *Aristaneta* the daughter of *Hipparinus*, & sister unto *Dion*; the one followed him in his warres; the other accompanied him onely at his returne. Christian Wives are not to expect this division of attendance; one alone must undergoe the burden of both. She takes her husband for richer, for poorer, and with a willing foote must pace it after him in either fortune.

Sulpitia, notwithstanding the many strong perswasions

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ons

L. 13. c. 10

Pauc. Sen
li. 4 de
Rep. T. 1. 3.

ons, which her mother daily used unto her, and the watchfull eyeshe kept continually upon her, made an escape, and followed her husband *Lentulus*, whom the *Triumviri* had proscribed into *Sicilie*, chusing rather to abandon parents; kindred, Countrey, with all the pleasures and delights which many other wayes shee did enioy; than to loose the sweet content shee tooke in the societie of him.

2. Co. 7. 16.

The strange woman thinkes her selfe most happy when her husband is from home; for then shee perfumes her bed, and decks her chamber with *Aegyptian* Carpets, resembling in this the Moone, which alwayes

wayes puts on a revelling countenance, when the Sunne is farthest from her; but *Rebecca* will not be seene out of her *Isaac's* company; like the *Marigold*, if the Sunne bee away, shee lives retired, and keepes her beautie canopied from the view of all things else. *Lots* wife was safe as she walked towards *Segor*, so long as her eye was fixed upon him, but as soone as she had turned her head aside to looke upon the wals of *Sodom*, she became a pillar of Salt. The daughters of *Sparta*, while they were maides, did goe continually bare-faced, but after marriage a Vaile did cover all; and having no longer any need to seeke for husbands,

C 3

bands, but to keepe themselves to those, which they had.

3. Shee must labour for him carefully, in the guiding and governing of her Family, that he *may have no need of spoile*. Shee must rise while it is yet night, and give the portion to her household, and the ordinary to her maides. Shee must over-see their wayes, and not eate the bread of idlenesse. The Apostle will have her *to love her children, & to keep at home*. *Phidias*, that excellent painter, being desired to draw the picture of a woman, drew her sitting under a Snails shell, to shew, that like the Snaile, she should ever have her house upon her head. *Plutarch* reports,

Pro. 31. 11.

Tit. 2. 4.

*De præcept.
conjugal.*

ports, that it was the manner of the Egyptian women, after marriage, never to use any shooes, to signifie that their businesse lay within, & there was no need they should outpasse those limits. *Herodotus* likewise writes, that among the Persians, whē the nuptials were once solemnized, the Ladies were carried home in charriots, which as soone as they were lighted out of them, and entred the house, were set on fire; intimating that after marriage, they were to ioy in their owne home, and to looke wholly to their Family. And this as it is a happinesse to their husbands, so it is an honour to themselves.

Proper.

*Felix Admeti conjux, & le-
lus Vlyssis,
Et quacunque viri femina
limen amat.*

It is a Proverbe amongst the French; *Bonne femme & bon mariage se dit, non de qui l'est, mais duquel on se tais;* The best women, and the best marriages are those, which are so silently carried at home, that the world hath no occasion to talke of them abroad. To hearten them up therefore a little the better to this subjection, we will propound some certaine motives by which they may bee stirred and incited hereunto; and afterwards shew them the inbred letts, and impediments, which may withhold them

them from it. The Motives are of divers kindes.

The first is taken from the Institution of GOD, himseife, which is not any way to bee controlled: And surely religious Obedience will never stand to discusse the Commandements of God, but doe them. Hee said to Eve, and it must bee as an ordinance to all her daughters for ever, *Thy desire shall bee subject to thy husband, and he shall rule over thee.* So that to deny this subjection, is to resist the Counsell of the Highest.

Gen. 3. 16.

The second from the naturall imperfection of the woman, not onely in her corporall parts; but in those likewise, which are intellectuall; Shee is weaker and
i esse

In locum.

1 Ep. 3. 7.

Pol. 1. c. 8,

lesse able to govern, and defend herself, than man. Now according to S. *Anselme*, *Hæc in dominationibus & servitutibus clara iustitia est, ut qui excellent ratione, excellent et dominatione*. Law, and equity require, that they, which excell in reason, should exceed in rule. But St. *Peter* calls women, *the weaker vessels*; and the Philosopher saith, that the vertue and ability wherewith they stand endowed is ὑποτάξις, ἀρχή, such as speaks them to be subjects, and not soveraignes.

A third is taken from her transgression. It was she that violated the Commandement and afterwards allured her husband to partake with her in the fault:

tis

tis but justice therfore, that from thenceforth the wife should obey the husband, considering the husband did miscarry by obeying the wife, and this is a reason which the Apostle alleadgeth; *I permit not, saith he, a woman to teach, but to keepe silence with all subiection.* For *Adam* was not deceived, but the woman was deceived, and was in the transgression. *1 Tim. 2. 14.*

A fourth is deduced from the inconveniencie, which may follow upon the resistance of Gods ordinance, by the deniall of this subjection. For as in nature upon the interruption of her due & ordinary course, thunders, inundations, earthquakes, and other such like
feare-

fearefull and disastrous accidents doe happen; So in a family upon the stoppage of this duty, there ariseth nothing but brawles, and contentions, which like impetuous thunder shake the very rafters, and threaten the whole house with finall dissolution. Feare and jealousie like an earthquake split their bosomes, and disunite their hearts, and their affections. To conclude, the many miseries which proceed from hence occasion many teares, by wth as by a generall deluge, the sweet content, which might be taken in one anothers love, is utterly washt away. But this may suffice; I will therefore passe from the motives, which should allure

allure them, and come to speake of the lets and Impediments, which may keepe them from the performance of this duty.

The first is a proud conceit of her owne nobility, beauty, riches, wisdom, and the like; in regard whereof she vilifies her husband, and thinkes him every way unworthy to have any rule or authority over her, Of such the heathen Satyrist.

————— *—malo,*

*Malo Venusianam, quam te
Cornelia mater*

*Græcorum, sicum magnis vir-
tutibus affers*

*Grande supercilium, et nume-
ros in dote triumphos.*

Juvenal.
Sat. 6.

I had rather have a low
borne

borne country Lasse;
 Than thee, that brought'st
 the valiant *Gracchi* forth,
 If thou *Cornelia* with thy
 noble worth,
 Bring'st a bigge looke, and
 dost thy Triumphs tell,
 That so thy dowry may the
 more excell.

Tis better to match into a
 poore stocke, than into a
 proud. *Assuerus* will avouch,
 that the lowly *Esther* is to be
 preferred before the iofty
Vashti. *Marcus Aurelius* was
 taught by wofull experi-
 ence, that he who marri-
 eth onely for wealth, ac-
 cording to that of *Menan-*
der,

Ἄυτὸν διδασκ. ἐκ ἐκείνου λαμβάνει,
 takes not her into his pro-
 tection but fels himselte in-
 to her subjection.

— *Vidua*

—*Vidua est locuples quæ nup, sit
avaro.*

She, who being rich a nee
dy husband takes.
Is still a widdow, and her
owne bargaines makes.

Alexander the great chose
rather to marry the wise
Barsyne without a dowry,
than the daughter of *Dari-
us* with part of his King-
dome. *Licurgus* made a law
that no portion should be
given, or taken in the way
of matrimony *ut viri virtu-
tem Conjugis, no: opes quære-
rent*, that men might mar-
ry for worth rather than
wealth, and women study
the more to furnish them-
selves with all good ver-
tues and abilities. But no
such

Psal. 1.

such lawes are now in being. That this impediment therefore may be removed; let them call to minde, that the superiority which man hath over the woman is founded upon Gods ordinance, and is not to bee weakened or infringed by any such accessory causes. Againe let them know, that there is no greater argument of folly, than to wax proud eyther of outward trappings, or of inward truths. We judge the emptinesse of a vessell by the lowdnesse of the sound. Brasse tinckleth more then Gold; And a Bladder is soone blowne up; but when it is most swolne, there is nothing in it, but a little ayre. Last of all let them under-

understand, that such conceits proceede from the devill, who as he stirred up *Eve* by the infusion of this venome to eate of the forbidden fruite; so would he stirre up the daughters of *Eve*, by an instillation of the same payson, to shake from off their neckes that yoke of subjection, which is impos'd upon them even by God himselfe.

The second is a defect of love. For where this is in a wife, she will be quickly tutour'd to obedience. Affection, like a painted glasse makes every thing seeme of the same colour which is seene through it. No blemish but will appeare a beauty being look'd upon with these spectacles. But
where

where this is wanting the woman neither knowes, nor cares to please her husband. — *maritum*

Convomit — as the Poet speakes. The sight of him makes her sicke; and as it followes,

*Morte viri cupit hee animam
servare catelle.*

Were it put to her choyse; she had rather hee should die, than that her puppy should miscarry. Now this hapneth, wheneyther the parents will enforce their daughters out of temporall respects to marry where they doe not like, not asking, as *Bethuel* did *Rebec-
cab*, their consent unto the businesse: Or when themselves make their choyce not in the Lord, nor for the

the love of vertue, but onely to satisfie eyther their ambition, or their covetousnesse, or their curiosity, by matching eyther for honour, riches, or comelinesse. Marriage is a building, the morter of it must not bee untempered; but such it is, when vertue, and the feare of God is not regarded eyther in the contraction or consummation of the same. For if it be beauty, a showre of sicknes shall wash it away; if honour, the breath of envie like a burning winde shall blust it; if riches, poverty shall quite dissolve it. Let who so marrieth therefore, marry in the Lord. Let it be *Virtus*, and not *Venter*; *Deus*, and not *Dos*; faith,
and

and not favour : God, and not goods, that brings them both together. The end of lustful conjunction was the deluge, and where money must tie the knot, it will quickly breake. For *non amatur, quod propter se non amatur*. True love is farre from any side-respects. And where there is no love, there will be no subjection.

The third and last, is a fond and foolish affectation of all sorts of vanities, by which this conjugall subjection is not onely hindered, but the administration of the family is likewise altogether neglected. For such a one will first of all be continually gadding : Her feete, like the strange womans

mans in *Prov.* 7. can not abide in the house ; with *Dinah* shee must out to see the daughters of the countrey, though the losse of her chastity be the recompence of her curiosity. It were barbarous uncivility shee thinkes, to misse a new play at the *Blackefryers*, or any other spectacles of pleasure, and delight. Secondly, being a gadder, she can not but prove a waster, *Spēdātum veniunt, veniunt spēdētur ut ip̄a*. The end of such, is as well to be seene themselves, as to have the sight of others. And hence it is, that some like the Tortois carry their whole house upon their backe. *Singulis auribus binant terna patrimonia dependent*

Benef. 1. 7.
c. 9.

De habitu.
mal. cap. 9.

Patric. ser.
lib. 4. tit. 5.

dent, saith *Sen.* Yee may see whole Lordships hanging at eyther eare. And as *Tertullian* speakes, *Saltus et insulas tenera cervix fert.* Though their necke, like *Ephraims* bee soft and tender, so many Acres yet of wood pasture, and arable are about it, as would pinch the shoulders of *Atlas* to support them.

Some againe, to appeare more pleasing, taxing God as it were of defect in his workmanship, spend their revenues in Oyles, and Druggs to set an adulterate glosse upon their naturall complection. The who'e course of their life is but *Tompa quædam histrionica*; a kinde of Stage-pompe, so pargeted, and so disguised
on

on every side, that their Maker at the day of judgement will disclaime them to be the worke of his hands. But according to *Tertul.* had women onely so much faith on earth, as they doe hope for benefit from heaven, they would not affect any outward glory, but rather humble themselves in sackcloth, and in ashes, and goe mourning all the daies of their life, as desiring any kinde of way to exiate that great transgression of their grandmother.

In sorrow shalt thou bring forth children, and thy desire shall bee subject to thy husband, and he shall rule over thee; *Et Evange esse nescis?* Twas Gods decree, and is not yet repealed

Gen. 3. 16.

led, for the guilt which procured it, is not as yet removed. Thou O woman, art the gate by which death entred into the world, thou art she that didst first breake the covenant of thy Maker. The devill could not have prevailed against man, but thorough thy perswasions. 'Twas thy ambition, which defaced this glorious Image of thy Creator. In a word, 'twas thy desert which brought the Lord of life to suffer death upon an ignominious Crosse, and canst thou minde the painting of thy Fig-leave coate? Suppose the Needle-worke of Tyre, and the Embroydery of *Babylon*, with other such like Ornaments had beene from the beginning; would
Eve,

Eve, thinke yee, have ever desired them at her expulsion out of Paradise? Nor ought shee now in thee, if shee be willing to revive, eyther covet, or know the things, which while shee lived, she neyther had nor knew.

A wise woman, sayth *Salomon*, *Prov. 14. 1. helpeth to build up the house*; Shee is a foole then, that will pull it downe with her owne hands. Consuming her husbands substance eyther in clothes or colours for the embellishing of her earthly Tabernacle. Such accessory complements are rather beames in his eyes, than any way baites to his affections. — *Mæchis*

foliata parantur, sayth the
D Sity-

Iuvs. S. 1. 6.

Satyrist. They are onely lures to bring the Adulterer to fist. Chaste thoughts will never scope to such enticements. *Poppæa*, the wife of *Nero*, drew upon herselfe a perpetuall brand of ignominy, and reproach, *quod cuti nimium indulserit*: in that all her care, and cost was for the daily reparation of a borrowed beauty. And when all is done, that may be done in this kind:

*Hæc, quæ mutatis inducitur,
atq; fovetur
Tot medicaminibus, coctæq; si-
liginis offas
Accipit et madidæ facies dice-
tur, an, ulcus?*

*This, which their braine with
care*

*care so much embroiles,
In searching out new drugs, new
salves, new Oyles.
To set upon it an adulterate
grace,
What shall we call't? an ulcer;
not a face.*

Shee therefore that desi-
reth truely to pranke, and
paint her selfe as she ought,
let her borrow the white
that must embellish her
cheeks from simplicity, the
red from chastity: Let her
pendants be the word, and
the chaine about her necke,
the Crosse of Christ. Let
sanctity bee the silke that
clotheth her, and this sub-
jection will bee the one'y
Iewell of her glory. For to
conclude, *Tal ter pigmenta-
ta, Deum hab bit an atorem;*

being thus set out, the God of Heaven shall court her beauty. And thus from the duty, we will passe to the persons to whom it is to be tendred. *Wives bee subject.*

*Id est dispositio. To your owne
Husbands.*

The word is without any restriction, and shewes that every husband is to expect this duty from his wife; the poore as well as the rich; the foolish as well as the wise, the froward as well as the kinde; and she let her bee what shee will, must freely tender it. First, by subscribing to his admonitions. Secondly, by suffering her selfe in all things

things to be guided by his advise. As touching the first.

The husband is Gods mouth, and in harkning to him, she harkneth to God in him ; as on the other side, in contemning him, she contemneth God, and the ordinance of God in him, Though the husband therefore should chance as many times it hapneth, to finde fault, where there is no cause, she must remember yet, that the property of an ingenious disposition is, *Ibi culpam agnoscere, ubi culpa nonest*: sometimes for the avoyding of farther tumult, to acknowledge a fault where none is, and be ready to alter what is done, as if it had beene otherwise

D 3 done,

1 Ep. 3. 20.

done, than it ought. For according to that of St. Peter, *If when we doe well, we suffer wrong, and take it patiently, this is acceptable to God.* Now as touching the other.

Pro. 2 17.

The husband is called the *Wives guide*. And therefore nothing must be done but by his direction. *Sarah* would not so much as turne her servant *Hagar* out of doores without *Abrahams* consent : neyther would *Rebecca* send away her sonne *Jacob* without *Isaacs* advise. *Iezabel* signed her purposes with *Akabs* seale ; and *Esther* wrote her letters in *Assuermus* his name. The voyce of a Trumpeter is nothing so sweet, so shrill, or so strong

as when it soundeth from out the Trumpet. Mans mouth must bee the Organ, by which the woman speakes, if she desire that her words should carry with them any weight, credit, or authority. His hand, and scale must be to all her actions. A river, so long as the course thereof is guided by the bankes, runneth pleasantly, and with delight; but when once it disdaineth those bounds, and out of a swelling pride will have a larger liberty, it hurteth others and defiles it selfe. Rosewater in a glasse is cleare, and sweet; but being let out it gathereth filth, and loseth both the colour, and the sent. Mans experience is wo-

*Maritus,
Sermo;
Uxor,
Auricula.
Aug.*

mans best eye-sight, and she that rejecteth it, is like a feeled Dove, soares hie for a while, but at length comes tumbling downe, and lights in a puddle. *Wives therefore bee subject*
ἡσυχασμόν, to your owne hus-
bands.

In that hee saith to *hus-*
bands, he excludeth forni-
 cators; and in that he saith,
 to *your owne husbands*, he
 barres adulterers. Some
 count no yoke heavy, but
 that which in duty they are
 bound to beare;

Si inbrat coniux, durum est
conscendere navem,
Tunc sentina gravis, tunc sum-
mus vertitur aer:
Quæ mæchum sequitur, stoma-
cho valet —

*Tis a hard taske for her by shipp
to goe,
When her good-man commands
it should be so:
The Pumpe smells ill, the ayre is
overcast:
But shee that doth to her Adul-
terer hast,
Is sound of stomach —*

Like the Lamprie, they
hustentothehissing of the
Viper, they make what
speed they can to the call of
their Lovers; let these im-
pose what taske they will,
it shall bee readily under-
gone; but if their husbands
command, it shall be done
at leasure. Some one occa-
sion or other shall still pro-
rogate the performance. All
their indeavours are to en-
deere themselves to these.

D 5 But

El. 4. 30.

But let such listen to what the Lord saith; *Though thou cloth thy selfe with scarlet, though thou decke thy selfe with ornaments of gold though thou paint thy face with colours, yet shalt thou trimme thy selfe in vaine. for in the end thy Lovers shall abhorre thee, and seeke thy life.* And then shalt thou say with that harlot in *Hos. 2. 7.* *I will goe and returne to my husband. for at that time was I better, than now.* This must bee the finall Rendez-vous after all her straglings. That which *Martiall* prophesies of *Dento* in the Epigramme, will truely, bee accomplished in her.

Lth. 5. 12 45

*Quid facitum est, rogo, quid repente factum,
Alcænam mihi, Dento, quod
vocanti,* *Quis*

*Quis credat, quater ausus es
negare?*

*Sed nec respicis, & fugis se-
quentem,*

*Quem thermis modo quærere,
& theatris,*

*Et conclavibus omnibus sole-
bas?*

*Sic est; captus es unctiore
cena,*

*Et maior rapuit canem cu-
lina.*

*Iam te, sed cito cognitum, &
relictum,*

*Cum fastidierit propina di-
ves,*

Antique venies ad ossa cœne.

*Good Dento tell mee, what hath
hapned late?*

*What hath befallne thy person, or
thy State?*

*That when I bid thee home to
supp with mee,*

My

My suite, w^hould thinke it,
Should reiected bee
Foure severall times: and which
is yet more strange,
Thou doest not deigne one word
with me to change;
Nay, when I follow thee, thou
runn'st away,
And flyest from mee, whom but
the other day
Thy custome was with diligence
to seeke
At Baths, at Playes, in every
nooke, and creeke.
Surely the reason's this. Some
daintier fare
Doth hinder thy accustomed
repaire.
A larger Kitchen doth the
Curretaine,
And makes my invitations all
in paine.
Eut loe! thy richer Ordinarie
shall,

Quickly

*Quickly finde out thy manners,
and withall
Leave thee; and then thou shalt
entreat with groanes
To gnaw a flesh on thy forsaken
Bones.*

To prevent which, and all
other the like inconvenien-
ces, *Let Wives bee subiect,*
id est wifely, to their owne bus-
bands. And thus having
spoken of the persons to
whom this duty must bee
tendered, wee will now
touch at the Manner how it
must be tendered,

ut wifely.

The word in the Origi-
nall is diversly translated.

1. *As ye ought.* And so it
is a Reason drawne from
Gods institution. *Ye must
doe it.*

Vi oportet.

2. *As*

Vt conuenit

2. *As is meet.* What availeth it the body to have all the Members, if the head bee gone? The Spokes of a Wheele must be all united into one Nave, or it will never serve for motion. Who would not looke to have the world confounded, when he should see the Moone in a higher Orbe, than the Sunne? GOD hath disposed all things to the best; this being therefore his ordinance, it is meet that *Wives shou'd bee subiect to their owne husbands.*

Vt decet.

Pro. 30.19.

3. *Vt decet, as it is comely.* There are 3. things, saith Salomon, that order well their going; yea foure are comely in thir going; A Lion, which is st. ong among beaſts. & turneth not at the sight of any; a lustie Grey.

Grey-hound, and a Goate, and a King, against whom there is no rising up. To these I may add for a fifth, a woman that is subject to her husband. For beautie is vanitie, and favour is deceitfull, but a woman that feareth the Lord, she shall bee prayesed. And thus much concerning the Manner how this Duty must be tendered; the limitation followeth.

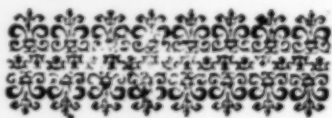
Ex Kuep: In the Lord.

In the Lord, .i. not absolutely, or promiscuously, but so farre forth as faithful, and Christian women may lawfully doe it. sic placeat uxor voluntati Coniugis. saith S. Greg. Vt non displiceat voluntati Conditoris: She must

A^ct. 5. 29.

must not so please her Mate, as to displease her Maker. If the husband will have the wife at any time to doe that which is ill; S. Peter doth furnish her with an answer : *We ought to obey God rather than Men.* And thus having treated of the wives duty towards her husband; we will now speake of the Husbands towards the wife. in which though I shall not peradventure enlarge my selfe so farre as in the former, that shall bee no occasion yet of exception. For what it wants in the Bulke shall bee found peradventure in the Balance.

THE



The Ground of the se-
cond Booke.

*Husbands love your Wives, and
bee not bitter against them.*





LIB. II.

The Husbands duty towards the Wife.

TH E Apostle sets it out. 1. By way of Affirmation, *Husbands love*.

2. By way of Negation, *Be not bitter*. As touching the former.

The word *love* hath relation there, not onely to the inward Affect, but likewise to the outward Effect, as may be easily collected out of *Ephesians* 5. 25. Where

Where the love of Christ towards his Church is propounded as a patterne for imitation unto Husbands; *Husbands love your wives, even as Christ loved the Church, and gave himselfe for it;* *in y^e devotion* denotes the one; *in y^e love* the other. So that the first thing here required in the Husband, is an *Affect of love*. The Fathers observe out of *Deu. 33. 9.* That *Levi* regarded not his Father, nor his mother; hee knew not his Datie either upwards or downwards, to Children or to parents, it was not said yet, *nescivit uxorem*; that he did not respect his wife. So that the wife is to be preferred before all. The *Hebrewes* alledge for it a fourfold reason.

i. Shee

1. Shee is nearer to him, than a child to his Father. For shee is actually *Bone of his Bones, and flesh of his flesh*, whereas the child is properly neither, but in possibility.

2. Children are but the fruit of the Loynes, and the wombe; she is the Rib next the Heart.

3. The liker any thing is, the more it is loved. Man loves his Child, *tanquam aliquid sui*, his wife, *tanquam se*. And indeed Man and Wife are like those two Branches in the hand of the Prophet, so closed together into one Barke, that they grow to be one tree, and beare both but one fruit. So therefore ought men to love their Wives, saith the Apostle: *as their owne bodies*. He that loveth

Ez. 37. 17.

Eph. 5. 28.

veth his wife, loveth himselfe.

4. *Adam*, say the Iewes, was a husband before hee was a father; and for these Reasons the Wife is more to be loved than the Child. But they speake best, who say this Bond is supernaturall, and like a miracle. For it is a hard matter to part from our parents. *Ruth*. 1. 16. *Rebecca* yet leaves all to goe with *Isaac*. and *Zipporah* though a Midianite, did the like for *Moses*.

There is a threefold Glue, by which Man and Wife are joyned and combined together; The one is naturall, the other civill, but the third divine. By the first, man cleaveth to his wife, as a living creature; By the second,

second, as a man; By the third as a Christian man. The naturall marriage is for issue onely; the civill, as that of the Heathen, for strength and helpe in household affaires, but the Glue, which conjoyneth Christians, is *Vertue*, and the *Fear* of *God*. Men by nature, like Beasts couple to haue children: Civill marriages are true but not perfect.

— *Veniunt à dote sagittæ.*
Tis the great Dowry proves the golden dart; or if not so,
— *facias, non uxor amatur.*
Onely the Feature, and not the Creature is beloved.

*Tres rugæ subcant, & se cutis
arida laxet,
Fiant obscuri dentes, oculiq;
minores;*

Collige

Collige sarcinulas dicet —

Let him but spie one wrinckle in
her brow,
And be all love shall straight-
way disavow;
Let her skin writhle; let her eye-
sight faile;
Her Teeth wax yellow, or her
cheekes looke pale,
Packer huswife hence, this honest
man shall say,
Trusse up thy sardle, and use
no delay.

All affection is presently
unglued; but the marriage
of Christians is every way
compleat. For first, It is
pleasantly good in regard
of issue. Secondly, *profita-*
bly good, in respect of sup-
ply: But last of all, and
which is best of all. 3.
It

It is honestly good, because it aims at a holy seed. Reason hath no hand in it, farther than it is sanctified by religion; and where this Soder is, no fire can dissolve it.

It is an *Axiome* among the French, *Que la femme fait, ou des fait la maison*; That the woman usually is either the marrer or maker of the house: A man had need therefore to bee very wary, that the setting of his affections may never prove a disparagement to his judgement; which cannot but happen, when hee shall looke upon the Object with other Spectacles, than God allowes of.

Charles VI. of France, being desirous when hee was but sixteene yeares of age,

E to

to entertaine a Consort into his royall Bed, advised with his Vncle the D. of *Anion*, who led with politike respects married him to *Isabella*, daughter of the D. of *Bavaria*, that he might bee the better able to make head against the Emperour *Wenceslaus*, who notwithstanding outward shewes did looke upon his estate with no friendly eye. And it was a match which in the judgmēt of men, promised a great deale of good both to the king and kingdome; But marke how the Divine Iustice crosseth the designes of those, that relie more upon their owne wisdom, than upon his Will; This hopeful Lady in a little time expressed such an imperious, and

and tumultuous disposition, that she became a burden unto both, having exposed them to so many forraigne broyles, and homebred partialities, that if her selfe had not dyed in a happy time for the Kingdome, it must of necessity have expired as did the King.

He therefore, that would love his wife, must be carefull in his choice; and not either *Arithmetick* or *Geometry*; *Portion* or *Proportion*; or any other the like syderespects to be Agents in the businesse. Hee must looke more to her Manners, than her meanes; and with her Faithfull rather than Faire. Men marry not in love, but when they marry in the Lord. Beauty is a good out-

E 2 side,

1. de cultu
fæm. c. 2.

side, and Vertue is more to be esteemed, when it is so set out, than when we see it in an ill-favoured creature, like a pearle in a dung-hill. *Rachel* was preferred even for this, by holy *Jacob*, before the bleare-ey'd *Leah*. *Tertullien* calls it, *Fœlicitatem corporis*, The happinesse of the body; *Divina plasticæ accessionem*, A flourish set upon Gods owne worke; & *Anima vestem urbanam*, A comely garment for the Sou'e. But without Grace it cannot be counted gracefull. Shee that hath only this ornament, is at the best but a painted Sepulchre; *Sepulchrum quasi Sepulchrum*, faire without, but full of rottennesse within.

Woman was made when *Adam* was a sleepe, to shew that

that in matter of wiving we should bee *consopitis sensibus*, content to have our senses Charmed, and not be led herein by any outward Attractives. *A good wife cometh from the Lord;* and therefore all sinister affections being lulled a sleepe, he should beg her at the hands of G O D onely. But say a man have erred in his choice, his Folly must not free him from this duty.

Pro. 19. 14.

Every *Adam* must love his *Eve*.

1. In regard of her efficient cause, which was the Lord himselfe, who made her with a great deale of solemnity, for the honour and dignity of man; and were it not for her society, what would hee bee, but a

companion for the Hedgehogge, and the Owle? The glory and the grace, which derived upon him from her, is most elegantly expressed by divine *Du Bartas*, in the sixt day of the week; where hee saith, that without her

——— *L'homme ça bas n'est
homme qu'à demi.
Ce n'est qu'un Loup-garon, du
soleil ennemi.
Qu'un animal sauvage, ombrageux
solitaire;
Bigarre, frenetique, à qui rien ne
peut plaire,
Que le seul desplaisir; ne pour
soy seulement,
Privé de cœur, d'esprit, d'a-
mour, de sentiment.*

I will not prejudice our
worthy

worthy *Silvester* so much, as to translate them my selfe, but will give you his.

2. Hee must love her in respect of the Matter, whereof shee is composed; Shee was made of a Bone, which is a most inward part of the Body; and shewes that the love betwixt man and wife must not be superficial, but entire, and inward. When the *Hebrewes* would say, *I my selfe*; they expresse it by a word, which doth signifie, *I my selfe in my Bone*.

3. In regard of the forme, and manner of her making. God built her, and in this hee shewed a precedent of his double power; The power of his Creation in making the Heavens of no-
E 4 thing,

thing, and his power of Workmanship and Art in making *Eve* of something. Man can turne Clay into stone, mould into Metall, Ferne roots into Glasse; hee can build a faire house, but no living house: This is a prerogative belonging onely to the Highest. He turned a Ribbinto Flesh, a Bone into a Body; that man might have an Ivory Palace wherein to recreate his best Affections. Husbands therfore must *love their wives*

4. And lastly, the Wife is to be loved in regard of the End, for which shee was made; and this was to bee a meet helpe. Without her man is lame, and will hee slight the staffe that should support him? But come we frō the Affect to the Effect.

Probatiodilectionis exhibitio operis, saith S. Gregory, wee cannot search into the Reines, and must therefore collect by outward Characters, what the heart doth inwardly conceive. Now these are principally three. The first is, peaceably to cohabituate with his wife. *Salomon* requires it by way of Precept; *Rejoyce with the wife of thy youth, let her be unto thee as the loving Hinde, and pleasant Roe; let her Brests satisfie thee at all times, and delight in her love continually.*

Pro. 5. 19.

Againe, Christ exacts it by way of Precedent: For such is his love towards the Church our mother; Hee doth at no time withdraw from her his sweet societic; *I am with you al rayes untill*

Mat. c. ult.
v. ult.

Lib. 1. c. 7.

untill the end of the world. Yea, the very heathen *Philosopher* condemnes that man of base injustice, that shall count stolne waters sweete, and abandon his wife for company of the *strange woman*. That opinion therefore, or indeed impiety of *Aelius Verus* the Emperour, is utterly to bee exploded, who when his Empresse complained unto him for looser rangings, would alwayes tell her, that Wife was a name of dignity, not of delight. For according to *Aristotle* in his *Oeconomicks*;
 Ὁμοίῳ ἔστιν τῷ νόμῳ τῶν ἡμετέρων ἰσότης, καὶ
 ὁ ἀνδρὶς ὁ ἰσὺς διακρίσειν ἐκαστὴν
 οὐκ ἔστιν, ἀλλὰ καὶ ἐννομὸν συμβαίνει.
 What can be more injurious to a woman, than to deprive her of her nuptiall Rites?

Some

Some yet upon every tri-
viall and imaginarie discon-
tent will seeke a separation,
but this as it favours of in-
discretion, so is it not free
from danger. For first *Di-*
vorce in the *Hebrew* is calle d,
כריחה, which signifies a
sawing. Now no man saw-
eth off his Arme or Legge,
but upon great necessity. If
a man have the dead palsie
in some part of his Body, he
will not presently cut it off,
unlesse it putrifie some o-
ther part. The wife may bee
put away for Adulterie,
because shee is then *ratien*
flesh. But where this occasi-
on doth not happen; art
thou married? Seeke not to
bee loosed, but abide in the
Calling, whereunto GOD
hath called thee. *Conjuga-*
tio

Unio à Deo est ; divortium à Diabolo ; sayth St. Aug. God delights in union ; the diuell alone is the authour of division. The wife was made of a bone, and it was not a bone out of the legge, or a bone out of the arme, which a man may lose, and yet live ; but a ribbe, which cannot be taken away without death ; to shew that his love should continue, till death them depart.

Againe, *Unum corpus in duobus locis simul esse non potest :* The head, and the body cannot bee severed but with destruction to them both. 'Tis true that needfull occasions may often times procure long absence ; but when want of love doth not cause it, 'tis

no other than that of the Sunne from the Marigold: She mournes, as being deprived of his presence, but he maintaines her being by his influence. And thus much of the first effect, by which the love of a husband towards his wife is outwardly to bee expressed.

The second is to teach, and instruct her according to his ability in all such things as may conduce to the well-leading of this life, or the obtaining of a better. For therefore is he called in holy writ, *the head of the wife*: And to him the Apostle sends her, as to her household tutor. *If they desire sayth he, to learne any thing, let them aske their husbands at*

at home. The husband must therefore labour after knowledge, that he may prove unto her, not a head of Brasse; a head, which hath a tongue, but cannot speake.

Ischiomar in *Xenophon* was wont to desire the Gods first to enable him to teach that which is good, and then to give his wife the grace to learne it. A practise, which may well seeme the greatest Christian. For so, as they have but one Table, they shall likewise have but one Temple; as they sleepe in one bed, they shall serve but one Altar.

The third is to provide for all her necessary uses, allowing her that, which
the

the Apostle doth exact *viſum, et veſtitum honeſtum*; honest meanes and maintenance. The wife is the vine, and the husband must shew himſelfe an elme in her ſupport. Like the Moone ſhe muſt receive from him as from the Sunne, that brightnes which is fit. He is worſe than an infidell, that provideth not for his family; can he bee leſſe then, that provideth not for his wife, the chiefe in the family next himſelfe?

What ſhall we ſay then of ſuch, as in a riotous and deſbauched courſe conſume the dowry, which their wives have brought, and then turne them out like *Hagar*; to ſhift for themſelves? Are they not like
thoſe,

those, that take great paines for the getting of Nuts, but having eaten the kernell, they cast away the shell? Againe, what shall we say of those, that live upon their wives labour, and carelessly waste, what they industriously doe gather? The Moone sure borrowes not her light from the Sunne, but the Sunne from the Moone. The husband is clothed with the spoyles of his wife; an order as prodigious, as preposterous. In a word, what shall we thinke of those, who notwithstanding, they have a sufficient estate, are very sparing of it towards their wives, not considering, that they are equally to share with them in eyther fortune. The
Ro-

Roman Law-giver ordain-
ed that the married couple
should at no time give any
thing one unto the other;
intimating, that whatsoe-
ver eyther had, was to bee
held in common. And in-
deed according to St. *Chry-*
sofome; *Quomodo dicis meum,*
et tuum, cum et ipse eius es?
When thou thy self art
hers, all must be like wise
so, that thou accountest
thine.

The fourth effect is to
conceale her weakenesses,
and imperfections: He must
not tell them in *Gath*, nor
yet divulge them in the
streets of *Ascalon*, whereby
to make the daughters of
the *Philistins* rejoyce. *Nervus*
etiam in vultu Veneris. The
fairest face is not without
some

some mole : But love endu-
reth all things. A man had
he some ulcer about his
owne body, he would not
willingly disclose it, unless
it were to some speciall
friend for advise; or to a
Chirurgion for recovery.
And surely as unwilling
would hee bee to discover
his wives defects, did he
but consider, that shee is
his owne flesh, and whatso-
ever dirt hee casteth in
her face, it doth defile his
owne. And thus having
past the affirmative part
of this duty, *Husbands
love your wives*; we will
now come to the nega-
tive; *Bee not bitter unto
them.*

Mā mēgāin dī ap & dī rās.

The word is metaphoricall, and taken from unsavory meates, which vexe the palate, and oppresse the stomacke; the Apostle useth it, to shew that a husbands conversation towards his wife should bee full of sweetnesse, and farre from all austerity and severenesse. *St. Ambrose* writes of the Viper, that as soone as hee spies the Lampric, after whole kinde embraces hee is infinitely fyred, approaching towards him, he doth immediately disgorge himselfe of all his venome, that nothing may impeach the pleasure, and delight, which each of them expect
by

*Hexam. l. 5.
v. 7.*

by their encounter : And would have husbands the like affected towards their wives. Doth she provoke thee unto love, saith hee ? answere her kinde endeavours, and though thy nature be harshe and stubborn, let the contemplation yet of that honourable state, in which thou art linkt unto her, uncorbe thy angry countenance, and set a milde aspect upon thy brow. *Vipera venenum suum fundit, & tu non poteris duritiam mentis deponere ?* Shall the serpent lay by his poyson, and wilt not thou unburden thy selfe of thy perversenesse ?

God made her for a meet helpe. *Auxilior in opportunitatibus est Deus.* The Lord
is

is a refuge in due time. The Jewes say there is a helpe à Capite; and so the Angels helpe us from above; an other à Pede; so every Beast of the field; and every Fish in the sea, and every Foule in the ayre are at our command, and helpe, one to defend us, an other to clothe us; a third to carry us; But this helpe is à latere. No Angell, his place was too high: No beast; theirs was too low; but a helpe from the side of man, neyther higher, nor lower than himselfe; *A meete helpe.*

Meete in regard of sex. The Heavens send downe their influence, and the earth receiveth it. The Sunne by his heate cheri-
sheth

Psal. 9. 9.

Dan. 10. 13

sheth the Plants, and the Moone like a Mother suckleth them with her moisture. Man might have helped man in labour and conference, but the woman hath a wombe, and breasts, and is a meete helpe for the conceiving, and conserving of children: By this helpe he may be furnished with such as shall be able to helpe him both in peace and warre; and underprop him in his weaker age, like pillars of Brasse, against all paines and perils whatsoever.

Againe, shee is a meete helpe in respect of oeconomicall imployments. Man goeth abroad about his affaires, the woman stayes at home, and orders
the

the household : She overlookes it with a carefull eye, and will not eat the bread of idlenesse; her children rise up, and call her blessed; and her husband shall also have occasion to praise her. For as a quiet port is to a weather-beaten ship, even such is she to him, when he returneth being tyred with his toyle. Like a kinde *Rebecca* shee provides him pleasant meate, such as he loveth. The odoriferous Mandrakes grow within her garden, together with all sweet things, and with the Spouse she reserveth them onely for his refreshment. Whatsoever therefore his naturall condition bee, it behooveth him so to temper it, that as the Sunne doth

*Gen. 27.9**Cant 7. ult*

*De præceptis
in conjugali.*

doth by the Moone, he may never approach her, but with an intent to make her still more lightsome in her countenance.

The very heathen, according to *Plutarchs* relation, were wont in all their sacrifices unto nuptiall *Iuno* to take the gall from out the creature, and to cast it behind the Altar; intimating that in wedlocke there should bee no bitterness. The sharpenesse of a husband should be like that of wine, profitable and pleasing, not like that of Aloes, loathsome and unfavory to the stomacke.

'Twas *Platoes* counsell to *Xenocrates*, a man of a severe and sowe composition, but otherwise endowed with many

many vertues, that hee should sacrifice unto the graces: And it is my advise to all such husbands, as are of the like nature, to doe the like. Raine, when it descends from Heaven, like a gentle dew, doth sweeten all things, that it falls upon; but when it commeth with stormy violence, it causeth inundations, which beare downe all, that standeth in their way. The clouds of discontent, which happen betwixt man and wife, like those of Aprill, should no sooner grow, but presently dissolve into fruitfull shewrs, which should produce in eythers bosome farre sweeter Roses, and more fragrant Violets than ever

F grew

grew in them before. But this can never bee, where bitternesse doth rayse the vapour. It is a fiery exhalation, which finding it selfe on every side environed with a coldnesse of affection, breakes forth at length into lightning, and thunder, to the small dissolution of the whole house. Let husbands therefore love their wives, *and not bee bitter unto them.* But for our better proceeding in this point, wee will consider, First, what this bitternesse is. Secondly, How it must be avoyded. Thirdly, and lastly, the reasons, why. As concerning the first.

1. It is eyther inward, or outward. Inward bitternesse consisteth in the affection.

fections, and shewes it selfe, when the husband upon every triviall error, and slight offence committed by his wife, is presently so exasperated against her, that thereupon hee begins eyther absolutely to hate her; or at least to love her in a remisse, and carelesse manner: And being thus affected, though hee neyther doe, or say unto her any thing that is ill; hee takes away yet by his lowering looks the sweetnesse of the nuptiall life, and wounds with griefe and discontent the heart of her, that should be unto him as *the loving Hind, & as the pleasant Roe.*

The second is outward, and consisteth eyther in

F 2 bitter

bitter words, or bitter deeds. As touching the former. *The tongue*, saith St. *James*, *is a world of wickednesse*. The rider commands his horse as he pleaseth with a little bit. The Pilot turnes his ship with a small rudder; The Lyon, and the Tiger may be tamed, but the tongue can no man checke. Tis an unruly evill, and full of deadly poyson: It fyreth the whole course of nature, and is it selfe set on fire of hell. *Facile volat*, sayth one, *et ideo facile violat*; Tis swift of wing, and therefore swift to wound. *Elijah* calls it a *scourge*. *David* a *sharp sword*. Twas with this, that *satan* gave such a blow to *Adam*, even in the state of innocency

Iob 9. 21.
Psal. 57. 4.

gency, that both himselfe and his posterity were quite confounded with the wound. Twas with this, that he made, in a manner the whole Host of *Israel* to fall as they marched thorow the wildernesse. In a word, 'twas with this, that hee did more worry the Sonne of God, and Saviour of the world, than with all the fall engines that spitefull, and malicious cruelty could possibly produce besides. For neyther the crowne of Thornes, wherewith his cursed enemies empaled his tender browes, nor the boystrous fists, wherewith they buffeted his lovely cheekes; nor yet the whips, wherewith they ploughed his flesh from up the bones,

and made deep furrowes in his backe, no nor the speare, wherewith they lanced his heart, could extort from out his mouth the least complaint. The Lambe endur'd with patience these assaults, and did not shrink a whit in undergoing them. But when he heard his Deity traduced, and reviled by their opprobrious, and malignant tongues, hee was forced to cry out, *My God, my God, why hast thou forsaken mee?* He that was Armour of prooffe, against all other invasions, found himselfe gored to the inmost soule with this. The Kingly Prophet therefore not without just cause, made his Prayer unto the Lord: *that he would protect him ab aspero verbo,*
from

from the small word. And indeed a soft and tender disposition is sooner wounded, and more sorely with a cruell word; than the body can be with a cruell weapon. Let the husband therefore take heed, that hee wound not the wife of his bosome with these words.

The later kinde of externall bitterness is exprest in deeds. As when the husband not understanding what belongs to conjugall society, doth in every thing so turbe, and restraine the desires of his wife, as if she were his vassall, a thing not futable to the institution of marriage. For when God brought *Eve* unto *Adam*, he did not present her as a ser-

Hexam. l. 5.
cap. 7.

vant or a slave, but as a companion, and a helper. *Non es Dominus, sed maritus.* Thou art to be her love, and not her Lord: she is to be thy wife, and not thy mayd. *Gubernatorem te esse voluit sexus inferioris, non Tyrannum prepotentem.* His will and pleasure was, that thou shouldst be a guide, and not a tyrant to the inferiour sex. Now, tyranny may be exercised over the wife divers kinds of waies.

1. By denying her any rule, or sovereignty in the house, and not suffering her so much as to command her maides: nay peradventure subjecting her to them; But this is contrary to the ordinance of God, who

who hath appoynted, that the wife next under the husband, should beare the chiefeſt ſway in the adminiſtration of the family. And therefore in *Tit.* 2. 5. it is required, that ſhee ſhould bee diſcreet, chaſte, and one that delights to keepe at home, where her imployments lie: and in *Pro.* 31. 10. to the end, we have a faire deſcription of al ſuch houſhold buſineſſes, as God in his diviner wiſedome thought fit to bee impoſed upon the woman: and for a man to put her by them is, to preferre his owne conceit before the Iudgement of the higheſt.

Againe, this churliſh pra-
ctiſe is alſo repugnant to
the light of nature. *Xenophon*

F 5 there-

therefore calls the wife
 Νομοφύλακα τῶν ἐν τῇ οἰκίᾳ : the
 keeper , and director of
 all that belongs unto the
 house : and *Aristotle* , will
 have it her charge alone,
 ἐπιμελεῖσθαι τῶν ἐνδον , to looke to
 that , which is within.
 Though the wife therefore
 may thinke it a pleasant
 thing to shew her selfe sub-
 ject to the desires of her
 husband : It cannot yet but
 wring her patience, to see
 her power, and authority
 in the family, that she may
 not command her mayde,
 but must rather bee com-
 manded by her. And be-
 hold, holy *Abraham* the fa-
 ther of the faythfull will
 give the husband a prece-
 dent to forbear this bit-
 ternesse. *Sarah* no sooner
 com-

complain'd of *Hagers* insolency, but he presently cast her out of doores, as unwilling any way to foster the occasion of her discontent.

Gen. 16. 6.

2. This tyranny of the husband over his wife, shewes it selfe, when eyther hee denies her that, which doth conduce to her necessity, or substracteth from her any thing convenient for her dignity. For by vertue of the matrimoniall covenant, and stipulation, she is to partake in all things with her husband. It is sayd of a friend, that he is *alter ego*: but a mā may say of his wife, that she is, *ipse ego*: another like himselfe, nay the same with himselfe, and when he grudgeth her that
which

which is fit, and convenient for her use, not caring how prodigall he be in his owne occasions; 'tis as if he should endeavour to sterue his left side, and to pamper his right. Every member in the body hath a share in whatsoever nutriment enters into the stomacke. Now if man be the head of the house; the woman is the heart, and when this is feeble, the other must faile. Let not husbands then deny their wives at any time that which is fit, by engrossing all to their owne occasions. This is deemed a bitter thing in the Agent. and must therefore of necessity be bitter to the patient. Πάντες τὰ γάρ τι ἴδρα ἀποστρέφουσιν ὁδὸν χαλιπῶς, saith the

the Philosopher. None but will take it very ill to see themselves deprived of of what is proper unto them.

3. And lastly, this Tyranny may bee expressed in some outrageous violence towards the wife, which is indeed the height of all *Bitternesse*. And never was it practised by any of the Heathen, except drunke or madde. *Cato* the *Censor* was of opinion, that whosoever should lay violent hands upon his wife, did deserve to be as much abhorred, and detested, as if he had profaned an Altar, or beene injurious to the Commonwealth. This is an overflowing of the Gall, and will require a strong purge.

To

*Patric. Sen.
l. 4 de Rep.
lib. 4.*

To come then to the Meanes, by which both this and the other kindes of *Bitternesse* are to be avoided.

Exo. 15. 25.

Wee reade, that when *Moses* cryed unto the Lord in behalfe of the people, who being come unto *Marah*, were not able to drinke the waters of the place; the Lord shewed him a Tree, which when hee had cast into them, they did immediately waxe sweet. By this likewise together wth a *Cruse* of Salt did *Elisba* recover the Springs of *Hiericho*; yea, by this and a handfull of Meale did hee chase Death from out the Pottage of the Prophets. Let whosoever therefore findes himself sterne & stubborne in his disposition, make his
recourse

recourse unto the meanes,
and behold the Lord will
then shew him the Tree of
Life; he will fill his Craise
wth the true salt of the earth;
hee will give him a hand-
full of that purer Meale,
whereof the Bread which
came downe from Heaven
was composed, to remedy
thereby his naturall corrup-
tion: Of a Lyon hee shall
become a Lanbe; and of a
hurtfull Dragon, a harme-
lesse Dove.

The 2. meanes, whereby
to cure this Bitternesse, is
to reade and meditate up-
the word of G O D. Here
shalt thou finde a salve for
every Soare, a medicine
for every Maladie. Art thou
covetous, or lascivious, am-
bitious, or furious ?

Sunt

Her. Epist. 1.
Lib. 1.

*Sunt verba, & voces, quibus
hos lenire dolores
Possis, & magnam morbi de-
ponere partem.*

Ezek 3. 1.

Here shalt thou meet with
such Receipts, as will not
onely mortifie thy dolours,
but remove thy disease. It
is that *Rolle* mentioned by
the Prophet, wee must
cause our Bellies to eat
it, and our Bowels must bee
filled therewith; and loe!
the Effect, which shall fol-
low hereupon; The Heart
shall bee rejoyced, and from
the mouth shall proceed a
favour, as sweet as any
Honey.

The 3. way, by which
to cure this Bitternesse, is
to turne the course of it an
other way, hee that will
needs

needs be stoward, and per-
verse, let him bee it to his
sinnes. Alas! what glory
can it be to insult and domi-
neere over the weaker Ves-
sels? These are sturdy, and
robustious, and will deserve
the uttermost of thy Chol-
ler. If thou must needs
lowre, let it bee upon the
Devill; if thou must needs
chide, let it bee with the
world, & worldly vanities:
in a word, if you must needs
fight, let it bee with the de-
sires and lusts of thine owne
Flesh: Buffer thy body with
S. Paul, beate it downe, and
bring it into subjection:
Mortifie thy Members
which are upon the
Earth, *Fornication, Unclean-
nesse, inordinate Affection, e-
vill Concupiscence, and Cove-
tousnesse,*

transfesse, which is Idolatrie.

These are worthy thy Conquest, and for thy Bitternesse to them here in this world, thou shalt enjoy eternall sweetnesse in the World to come.

4- And lastly; Whosoever would avoid this Bitternesse, he must destroy it in the bloome. Sinne creepes like a Canker, and it is a naturall course, even in evill, saith the Schooleman, *Vt ab imperfecto ad perfectum quis inoveatur*; by degrees to come unto perfection: the diseases of the Bodie grow not at once, they have their accretions long before their eruptions; & it is no otherwise wth the Soares and licknesses of the Soule. *Verecunda sunt omnia initia*

initia peccati; saith a Father,
Sinne is ever bashfull in the be-
ginning. *Modicum non nocet*,
 saith the carnall *Libertine*; a
 little Pride, a little pleasure
 will not hurt, and perad-
 venture the fiery nature
 will not sticke to affirme,
 that a little choller is an ar-
 gument of a good spirit; but
 S. Pauls advise is to the con-
 trary; *Cavete modicum fermenti*,
Beware, saith hee, *of a little*
Leaven, for even a little soweth
 the whole lump. The enemies
 of the Church enter like lit-
 tle *Foxes*; but once in, they
 take on like roaring Lions.
 ἡ ἀρχὴ τοῦ αἵματος τοῦ μύρου. Cu-
 stom, saith the Philosopher,
 ariseth from very small be-
 ginnings. Many will thinke
 it nothing to lend the De-
 villan evill Thought. Yet
 the

1 Cor. 5. 6.

Wisd. 13.

the Wise-man telleth us, that *evil Thoughts do separate from God*. And indeed, *dum ludunt, illudunt*; while they dally wth us, they deceive us, & like a bemyred dog, defile even in fawning. As the streames of *Jordan* carry the fish with pleasure and delight, till on a sodaine they fall into *mare mortuum*, *The dead Sea*, where they are presently choaked. So many while they suffer themselves to bee led away by a froward Affection, are overtaken with froward Affections, which doe unexpectedly plunge them into the bosome of destruction. An unkinde Thought will quickly bring forth unkinde Words, and it will not be long ere these bee followed by

by unkinde Deeds. Destroy therefore the Cockatrice in the shell. *Husbands love your wives, and be not bitter unto them.* And thus from the *Meanes*, whereby to avoid it, I come now to the *Reasons*, for which it is to be avoided.

The first is drawne from the very Precept by which the Apostle enjoineth Husbands to love their Wives. For it carrieth with it no exception. The bleare-eyed *Leah* must bee loved as well as the beauteous *Rachel*; and *Hannah* when shee chides, as well as when shee cherisheth. For when God first imposed this charge upon the man, hee knew full well there was no woman without her weakneses,

ses. As shee therefore is bound to bee obedient to her husband, notwithstanding his many imperfections; so is hee to bee kinde and courteous to his wife: and whensoever hee slackes this affection towards her upon any light occasion, he becomes guiltie of this *Bitternesse*.

The second is taken from the example of CHRIST, whom the Apostle in sundry places of his writings propounds as a patterne of imitation unto husbands. For hee never, either hateth or despiseth the Church his Spouse, notwithstanding those infinite blemishes, and defects, which might justly make her distasted and detested

tailed of his purer eyes: but
endeavour rather to palliate
and disguise them, still ho-
nouring her person, though
hee bee displeased with her
Faults. And thus disposed
should the husband alwaies
bee towards his Wife. No
inward defect, no outward
deformitie should at any
time lessen or abate his con-
jugall affection, unlessse it
were such as did dissolve, &
break in sunder the nuptiall
knot. For so long as this
stands firme, the wife is but
one flesh with himselfe. And
according to the Apostle,
*No man ever hated his owne
flesh, but nourisheth and cheri-
sheth it, even as Christ doth the
Church.*

Eph. 5. 29.

The third is drawne from
a free confession of the very
Heaven

Heathen in this case. *Aristotle* even by the *light* of *Nature* perceived, it was unfit that a husband upon his wives miscarrying should presently seem estranged & alienated from her. Ταῦτα μὲν μὲν οὖν ἀπορροῦνται, καὶ τοὶ ἄνθρωποι ἔρται, καὶ ἡγοῦνται ἀλλήλους: Small offences, saith hee, though wilfully committed, must bee passed over; and where ignorance may extenuate those of greater moment, it shall suffice by gentle warnings, and admonitions to make her more cautious for the future. *Husbands therefore love your wives, and be not bitter unto them.*

Not bitter, inwardly in your *Affections*, much lesse outwardly in *Words*. The end of a reproachfull speech is

to

to rejoyce, not for any profit acquired by it to our selves, but for a disgrace inflicted upon others. Now as I shewed before; A man cannot scratch his Wives face, but the prints of his Nailes will appeare in his owne. Some peradventure will breake forth into stormy language, and direfull threats, and yet not harbor in their brest the least intent to doe an injurie. Yet even this *Bitternesse* must be condemned. For if hee that is angry with his Brother unadvisedly, and shall vent his choller against him in reviling tearmes, shall bee Culpable of Hell-fire, what judgement must he expect that shall doe the like unto his wife? That this *bitte*

G th

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41.5.2.

to
rnesse
creat

Pro. 5. 18.

therefore may bee utterly banished from the married state; let *Salomons* rule bee still had in remembrance, *Rejoyce with the Wife of thy youth, &c.*

A. Gel. lib. 3
cap. 17.

Now as touching the last kinde of *Pitternesse*, which doth usually expresse it selfe in *Blowes*. 1. It is, as I have said before, against the law of *Nature*, *Vitium uxoris aut tollendum. aut ferendum*; The infirmity of the wife, said *Varro*, is ei her to be tolerated, or amended. He that corrects it, adds to her grace; he that beares it, to his owne Goodnesse. *Alcibiades* demanded *Socrates* how hee could endure to live with his *Xantippe*. For night and day did shee molest him with her brawling, and contentious

tentious tongue: His answer was, That by suffering her at home, hee became armed against all petulant assaults that could happen unto him, when hee came abroad. Were it not madnesse then in a man to beate a women for that *Weaknesse*, which if well digested, will set the fairer *Glosse* upon his owne *Worth*?

2. It is against the Civill Law. For that permits her, if shee can prove that her husband is injurious to her in this kind, to sue the benefit of a Divorce: and the reason, which is assigned for it, is this. *Quia verbera sunt ab ingenuis aliena; Because blowes are too burdensome for ingenuous natures.* Again, every Superiour hath not

power to correct the errors of his inferiour by stripes. The Prime *Consul* hath no authority so to chastise his companion, though for many respects hee be beneath him in place and dignitie. Say a league of Amicitie were made and contracted betwixt two, conditionally, that the younger shall suffer himselfe in all things to be guided by the wisdom and discretion of the elder; by vertue of this Covenant hee is bound to obey; but if afterwards hee refuse it, hee may not by stripes be compelled to his duty. It is the like in Matrimony. For there the husband, and the Wife, agree upon a kinde and sweete Societie; so that the Wife must

must be subject unto him, and willingly be guided by his advice, yet as a fellow, not as a follower, by counsell, not compulsion. For he must not, like the Philosopher, *τις αὐτὴν αὐτὴν φέρον ἐμψύχον, ὃ ἀνὴρ ἐξ ἀδελφῆς, καὶ συμποσιν ἑστῆν*: worke her to a servile feare, which is the bane of Modesty and Love.

3. Such barbarous dealing is altogether repugnant to the Law of God. For if we consider but the matter whereof hee did compose her, wee shall finde that she was not intended, as Litter for his imperious feet to trample on; for shee was made of a Ribbe out of the side, to shew that shee should be *collateralis*, his equall & companion. *On the*

G 2 *right*

Pla. 45.

right hand, saith the Kingly Prophet, stands the Queene. Againe, out of the Side, that she might bee Vxor gremii, The Wife of the bosome, as deare and entire unto him as his owne Heart.

4. And lastly, the very condition of Matrimony, utterly disclaimes such base and curriish usage. For by marrying hee hath taken her from her friends, and covenanted to tender her for them all. From them shee is committed to her husband, as to a Sanctuary for her safe protection, and shall hee dare to injure her himselfe? *Abraham* is called *Sara's Vaile*, to shew that every wise, and faithfull *Abraham* is to defend and keep his loving *Sarai*.

Gen 20, 26

And

And why in the beginning thinke yee, was the woman made of a Ribbe under the Arme, but to teach the Man, that hee should ever be the womans safe-guard? For as the Arme is the only member, wherewith by bearing, and putting by of blowes, the other parts of the body are secured: so the husband should be the Shield by which the wife should live as it were under the *Lee* of all indignity.

In *Pro. 12.4.* the woman is said to bee the crowne of her husband; he that woundeth her, woundeth his owne honour, and treadeth under his Feet, his owne credite, and estimation. A Crystall

G 4 Glasse

1. Ep. 3. 7.

Glasse is not to bee handled roughly, as Pots, that are made either of Earth or Pewter, but charily, and warily, as being of a finer Mettle, and so more brittle than the other. Saint *Peter* therefore adviseth us to *give honour unto the Woman*, not expecting, that wife do ne, that Patience, that Faith, nor that Forbearance in the weaker Vessell, which is not many times in the stronger.

The very name of *Wife*, is like that Angell which staid the *Hand* of *Abraham*, when the stroke was falling upon the necke of his beloved *Isaac*. Therefore as *Ionathan's* Arrows were shot not to hurt, but but to give warning; So the words

words of a Husband to his wife, should bee words to direct her, and not deject her. He should not utter them with the least intent, to grieve and discontent her softer spirit, but onely use them as sawce, that is made of purpose to sharpen the life, and make it more desirable. To bee short, when the woman is brought from all her friends, to bee resident onely with the man; If hee bee churlish to her, and unkinde, from whom shall she hope for comfort, or expect reliefe? Offences as well in mariages as in other States will grow; but to reforme the wife by way of violence, I finde no warrant. Hee therefore, that cannot rule her with-

out beating is worthy to be beaten himfelfe for having made fo bad a choice. The Bride-bush is never to bee befprinkled but with sweet water, and may the Bramble be his portion, that fhall otherwife bedew it. *Husbands therefore love your wives, and be not bitter —*

That wee may not take this word *Bitterneffe* here in too large a fenfe, wee muft know, that our Apoftle in prohibiting it, doth not defire, that the husband fhould as it were hood-wink himfelfe, that hee may not fee the *Vices*, and imperfections of his Wife. It was a prodigious dulneffe in *Antoninus* to commend his *Fauftina* for her chaftity, when the whole World had taken notice

notice of her *Luxury*: the like in *Sylla*, who very stiffly praised *Messalla* for her purity, when in every Taverne throughout *Athens*, the Fidlers sang her prostitutions: He did not know his Bed to be dishonoured, till his very enemies did cast it into his Teeth. The Apostle requirerh not this stupiditie in any.

Every man as he knowes his wife to bee the *weaker vessell*, so he must looke after the *Weaknesse* of this *Vessell*; Hee must search out the Leaks, that they may never either blot himselfe, or blemish his posterity. *Mart. lib. 6. Epigram. 39.*

2. It is no *Bitternesse*, to deny her the *knowledge* of thy *Secrets*.

Mic. 7. 5.

Secrets. Trust not in a friend, saith the Prophet, neither put thy confidence in a Counsellour: Nay, Keepe the doores of thy mouth from her that lyeth in thy Bosome. The Philistine ploweth with no other Heyfer, and therefore Sampson conceale thy Riddle.

3. It is no *Bitternesse*, to finde fault where there is just cause, nor to reprove upon good occasion. *Qui non vetat peccare cum potest, jubet.* He makes himself an *Abettor* to her fault, that seeks not to abridge her in her folly. Onely this, his Reprehensions must favour of *Meeknesse*, not of *Madnesse*; they must bee cloathed in Gods words, not his owne.

4. It is no *Bitternesse*, so farre to crosse her humour,
as

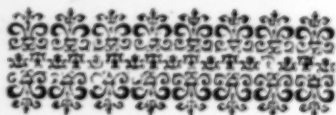
as still to persevere in doing those things the forbearance whereof may redound with hurt or prejudice, cyther to thy soule, or thy substance, notwithstanding any importunity of hers to the contrary.

Fifthly, and lastly, 'tis no bitterneffe to deny her that liberry, which may prove dangerous to her, disastrous to thy selfe. Let not the wife then count that bitter, which is sweet; Neyther let the husband under these pretences obtrude upon her that for sweet, which indeed is bitter: But if the wife be subject, let the husband love; So shall the balance bee equally poysed; and marriage if it be a bondage

dage, will prove such a one,
as is onely knit in love-
knots. The yoke of it will
be drawne with pleasure,
and delight, to Gods glory,
and their owne comfort.

The





The Ground of the first
Booke of the second
T O M E.

*Children obey your parents in
all things; for this is wel-
pleasing unto the Lord.*





TOM. II. LIB. I.

*The duty of children to their
parents.*

From the first oeconomicall combination, which was betwixt the husband, and the wife; we come now to the second, which is betwixt the parent, and the childe; And here as in the former in exacting those mutuall duties which are to be performed by the one to the other; our Apostle begins with the weaker, and that as I
con-

conjecture cyther for the same reasons alledged there or others not much unlike. For first of all, children are usually more defective towards their parents, than parents can bee toward them *Hoc est amor in hominibus, quod humor in arboribus:* Even corrupted nature teacheth every one to be carefully provident for his own. For according to *Gerson; Naturaliter ascendit succus à radicè ad ramos, & non è converso.* The sappe which is in Trees ascendeth naturally from the roote to the branches, and not contrarily. Secondly, when children shall truely tender their obedience, parents can not chuse but afford their love. To come then to a particular

lar consideration of the Apostles words; wee have in them two things, *Regulam, et rationem Regule*:

First, a Rule; *Children obey your parents in all things.*

Secondly a Reason of this rule, *For this is well pleasing unto the Lord.*

In the rule wee may observe 4 things,

First, the persons whom it concernes, *Children.*

Secondly, the duty, which is exacted by it, *Obedience.*

Thirdly; To whom they are to tender it, *Parents.*

Fourthly, and lastly, How farre, *In all things. Children obey your parents in—*

Children.

As touching the first, In
the

the originall we reade, *τὸ τέκνον*, whereby is signified unto us a mans whole progeny. So that sonnes, and daughters are not onely to bee understood here, but likewise nephew and neeces. For even these are comprehended, and that according to Law and Scripture, under the name of *Children*; As when the *Jewes* without any distinction are called the *Children of Israel*. It is a rule then, which concerneth all. The *Athenians*, according to *Thucydides*, idly conceited their originall to bee from out the earth; but reason, and religion both teach us, that man is the off-spring of man. Whosoever therefore is *Τέκνον*, the childe of any one,

one, he hath by vertue of this title some, to whom he owes all honour, and obedience; And it is neither length of time, nor difference in state, that can authorize a dispensation for this duty. For as touching the first.

It is not onely during our non-age, and minority, but likewise in our best maturity, that we must with all due reverence subject our wils to their commands. And as concerning the latter, Though in a civill, and politicke respect, a publique Magistrate bee more honourable, than a private man, yet as he is a sonne, he is to count himselfe inferior unto him, from whom his being is derived

Jacob

1 Kin. 2.19.

Jacob was in great want when hee departed out of *Canaan*; *Ioseph* his sonne yet being a Prince in *Egypt*, and one whom *Pharaoh* had made his Lord-high-Constable, as it were, for the government of his whole land; caused his Chariot to be made ready; and went up with all observance to meet *Isaac* his father. Yee may see the like respect in *Salomon*. His mother did no sooner approach, but hee rose from our the seate of Majesty and bowed himselfe unto her. Yea, our Saviour Christ, a greater farre then *salomon*, neglected not the meanenesse of his Parents, but notwithstanding he was King of Kings, and Lord of Lords, he thought it

Luke 5.51

it no disadvantage to his dignity, to shew himselfe subject unto them. In a word then, whosoever is a childe stands lyable to this rule, and it is neither wealth, nor age, nor honour, or the like, which can unloose this tie. The word is indefinite, and without all exemption or limitation. *Children obey*: And so from the persons whom this rule concernes, I come to the duty which hereby is required.

Obey.

The word in the original is *ὑπακούετε*, and according to the native signification, which it carrieth, denotes unto us two things.

First,

First, the matter that must be tendred.

Secondly, the manner, how it must be rendered.

For first, it implies an humble promptitude in entertaining the commands of others.

Secondly, a chearefull application of our best endeavours to a quicke, and full performance of the same.

The severall parts then whereof this obedience heere required doth consist are these :

First, to doe that which our parents shall injoyne us.

Secondly, to learne that which they shall teach us.

Thirdly, to redresse and amend what ever they reprove

prove as faulty in us. As touching the first.

Obedience hath ever beene magnified both of God, and man. The offspring of the righteous is obedience and love. The *Rechabites* shall never want a Panegyricke to testifie their obedience to the world, no though the booke of *Hieremy* the Prophet happen to bee cut againe with a pen-knife, and burnt upon a hearth, as in the daies of *Zidkijah*. *Ionadab* their father had enjoyed them to drink no wine, & it was a Law, which they observ'd with such a religious respect, that neyther they, nor their wives, their sonnes, nor their daughters, did ever violate or infringe.

Hier. 35.2.

Esay 50. 5.

Psal. 40. 8.

'Twas Christs prophecy of himselfe, and it will be-
 seeme us well to practise
 it. *The Lord opened my eare,*
and I was not rebellious, neyther
turned I backe. It was writ-
 ten of him in the booke,
 that he should doe the will
 of his father, and he did it.
 The Law was in the midst
 of his bowels, and without
 any protraction or delay he
 presenteth himselfe, *Loe I*
come: He was *obedient to the*
death, yea even to the death of
the Crosse; and though he
 were the sonne, yet lear-
 ned he obedience by the
 things he suffered, and ac-
 cording to *S. Ber. Ne perderet*
obedientiam, perdidit vitam.
 Though his pangs were
 sharpe, sweet was the peace
 wherewith they were re-
 warded. Dis.

Disobedience on the other side could never avoyd the judgements of Almighty God. It cast the Angels out of heaven; our first parents out of Paradise; *Lets* wife out of her life, and nature too; *Saul* out of his Kingdome; *Ionas* out of the ship; the children of *Israel* out of their native soile, and which is more, out of the naturall roote that bare them. For this is the reason which God himselfe allea- geth, *I spake unto them, but they would not heare, I cry'd unto them, but they would not answer. Samue'* tels us, that it is as the sinne of witchcraft. And *Ezekiel*, that to turne our backs rebelliously up- on the Lord is an abomina- tion which admits no pa-

Hier. 35. 17

cap. 8. 16

rallell. Yet nothing more naturall to man. The breasts of *Eve* gave no other Milke than perversenesse to her children; neyther did *Adam* bequeath to his posterity any other patrimony.

But he that hath beene principled in the schoole of grace, will never appeare like *Othos* Iouldiers, who according to the Historian, *Iussa ducum interpretari quam exequi malebant*, delighted more in commenting upon the directions of their leaders, than performing them; but like the Centurions: *Bid him goe, and he goeth; come, and he commeth: doe this, and he doth it.* Hee stands not to enquire after the nature
and

and scope of that which is
enjoyn'd him; nor yet to
search upon what reasons,
motives, and inducements,
it is grounded, but borne
as it were *Dædalus remigiis*
upon the wings of dili-
gence, he cuts through all
incumbrances to doe it: He
knowes it is his fathers will,
and here he finds his rule,
Children obey.

*Ambros.
Offic. lib. 1.
cap. 17.*

Secondly, this obedience
consisteth in learning what
their parents teach them.
*The feare of the Lord is the
beginning of knowledge, but
fooles despise wisdom, and
instruction. My sonne there-
fore, saith Salomon, heare the
instruction of thy father, and
forsake not the law of thy mo-
ther. For they shall be an orna-
ment of grace unto thy head,*

Pro. 1.8.

H 2 and

Pro. 31. 1.

and chaines about thy necke.
Lemuel a potent King gloried in the practise of that prophesie which his mother taught him.

Pro. 30. 17.

Thirdly, they must amend whatsoever they reprove; And behold *the eye that mocketh at his father, and despiseth to obey his mother in this, the Ravens of the vallies shall pick it out, and the young Eagles shall care it.*
 This for the matter.

For the manner, how this obedience is to be tendered. It must bee with all internall, and externall reverence. Internally, they must conceive a holy estimation of their parents; and externally, bee ready with all dutifull behaviour to accept of their commands

mands. The first precept in the Decalogue is, *Honour thy father, and thy mother*, but the Apostle useth the word *Obey*.

First, to taxe a fault whereof children for the most part are usually guilty. For many will give all due respect and reverence to their parents, who yet in the fashioning of their lives will deny them their obedience, and with a refractory care put by their counsell and advise.

Secondly, because obedience is the chiefest part of that honour whereunto children by Gods divine injunction are obliged. For vaine is the pretence of honouring them, where there is not a readinesse to

Mat. 23. 30.

Eph. 3. 16.

Lib. 5. c. 19.

obey them; as may be seene by that parable of the two sonnes propounded by our Saviour Christ himselfe to the Priests and Elders of the people. 3. Because such as are not obedient to their parents, cannot be obedient unto God. He is the supreme father of all; & *ab illo omnis paternitas*; of him the whole family in heaven and earth is named. Our carnall parents are but as it were his deputies, and vicegerents. *Lactantius* therefore stiles them onely *generandi ministros*; the instrumentall causes of our being: But will the King thinke himselfe honour'd, when his delegate is disobeyed? Questionlesse, no. Let children then obey their parents; for

for this is well pleasing to the Lord. And so from the matter which is here required, *Obedience*; I come to the persons, to whom it must be rendered, *Parents*.

Children obey your Parents.

He doth not say, *Obey your Fathers*, but your *Parents*, *Fathers*, under which word both fathers, and mothers are equally comprehended, and that not without just cause. For the childe takes his originall from both: and therefore owes obedience and reverence unto both. *Hearken to thy father that begot thee*, saith *Salomon*, and despise not thy mother, when she is old. Again there is couched in this word a very forcible argument, or

Pro. 23 22.

H 5 rather

rather many, and all of them sufficient to stirre up children to obedience. For the very name of parents can no sooner sound in the eare of a child, but it must put him in mind that these are they, from whom he hath received not onely life, but for the most part, foode also for the preservation of that life, and good education for the bettering of the same. Now as concerning the first.

If from them hee have derived his corporall being, then is hee bound by the law of nature to subject his will in all things unto theirs. The little Lambe runnes at the call of the damme; and the younger Elephants are alwaies pley-
able

able to the directions of the old. Secondly, If from them this being hath beene preserved by a daily supply of foode and nourishment, then lyes there a morall eye upon him; and by the law of gratefulnesse hee is to tender unto them all observance: and to this the very Storke may instruct them. For when his parents by reason of their age ly bed-rid, as it were upon their nest, and are wholly stripped of their plumes; he doth not onely bring them foode wherewith to nourish them, but spreads his pinions forth upon them, and makes his owne Feathers a cover for their nakednesse; returning that love to them in their enfeebled

feebled state, which inbred gratitude puts him in minde to have received from them in his. A retribution so generally admired of all antiquity, that the requitall of a benefit even amongst men was ever entitled *Antipelargosis*, of the word *Pelargos*, which is the usuall appellation of this foule. As if nature could not have produced a more lively precedent of piety than this.

Thirdly, and lastly, If by good discipline, and godly education they have bettered this his being, hee is then obliged out of a consideration of his owne utility and gaine to doe the like. The greater our debt, the greater must bee our duty

duty; Christ had done much for Saint *Mary Magdalene*, and *shee loved much*. Every Christian is to be respected though no other Bond should tye us thereunto, but that of Christianitie. But if to this bee added others, we must then grow in our affections.

Let the Elders, saith the Apostle, *who rule well, bee counted worthy of double honor, especially they who labour in the Word and Doctrine*; and why a double honor, but because of a double desert, which doth require and exact it? Now to whom can a man be more especially and particularly bound, than to his Parents, by whom hee hath received what ere he hath, and what ere hee is?

1 Tim. 5.17

I;

I, but will come say, the things which are enjoyned me by my Parents, are base, and such as if I under-went them, would expose mee to disgrace, and make mee derided of the world. O consider not what they require, but what thy Lord, and Maker hath ordained, and let his proceedings towards Christ, his one, and onely Sonne provoke thee to *Obedience*. Hee commanded him to bear the Crosse, and he with all alacrity embraced it; hee willed him to let his face be buffeted, his Flesh ploughed up with whips, and his cheekes defaced with lothsome excrements. Yea, hee willed him to suffer every word hee spake, and every miracle he wrought

wrought to bee traduced
and blasphemed, and he de-
clined it not, but in all
things became obedient to
the will of his Heavenly
Father.

Others peradventure will
object that their Parents are
destitute of wisdom, and
discretion, and therefore
unfit to be obeyed in any
thing they shall impose; but
however, my answer is, they
are not to bee despised. The
Rose smells not the lesse, be-
cause it springs from out a
Briar: Neither doth an Al-
mond abate of his sweet-
nesse, because of the hard-
nesse of his shell. GOD
knowes what is good for
thee, and hath therefore
caused thee to come out of
the Loynes of such, that the
faire

faire tender of thy *obedience*, might make thee a worthy spectacle to God, to Angels, and to men.

A third sort, to blanch this dutie from themselves, will peradventure say, *They are not my naturall Parents, but my Stepfather, or Stepmother.* Be it so, yet even these must bee obeyed. The great respect of *Ruth* to *Naomi*, is sufficient to remove this cavill, as likewise that of *Moses* to *Iethro*. The one would not be perswaded to abandon the societie of her Mother in Law, but would share with her in all occurrences: the other hearkned to the voyce of his Father in law, & did in all things as hee directed. Or if these examples be too weak, look againe

again upon that of Christ to *Ioseph*: Hee had no greater relation to him, than that hee was betrothed to the blessed Virgin his Mother, and yet hee was content to bee governed by him.

A fourth and last ranke, to pleade exemption from what is here required, will say, *They bee not my Parents at all, but only my kindred and allies as my Vncle or my Aunt, &c that have had the breeding and bringing of me up.* It is al one, thou owst this duty evē unto them. *Esther* was advāced to be a *Queens*, she forgot not yet in the height of Majesty to shew her obedience to her Vncle *Mordecai*. To close up this point then, *Children obey your Parents.*

The

The next to bee discussed is the extent of this obedience; how farre it is to reach,
Children obey your parents in all things.

In all things.

There must bee a limitation of this; for universall, and absolute Obedience is due onely to God, and wee may finde it in *Ephes. 6. 1.* where the Apostle plainly expresseth what here hee leaves to bee understood. *Children obey your Parents in the Lord,* that is, so far forth as is permitted by the *Lord.* Or thus, *All things* may bee reduced to a threefold rank. For 1. some are *simply good*, and these must bee done, notwithstanding any inhibition

inhibition of our Parents to the contrary, and that in regard of the things themselves, as likewise in regard of him that doth injoyne them. *For hee that listneth, saith our Saviour, to Father or mother more than mee, is not worthy of mee.*

2. Some things are *simply evill*; and these must not bee done for any strong intreaties or enforcements that can be used by our Parents, because God forbids them; and according to that of Saint Peter, *Wee are to obey him rather than men.*

Act. 5. 29.

3. And lastly, some things are of an indifferēt strain; as neither *simply good*, nor *simply evill*, & in these children must shew their Obedience without any reluctance, how

how unmeet soever they may seeme to their owne apprehension. *In adlaphoris*, saith Gerson, *superioris iudicio maxime credendum, quoniam ille vice Dei tibi dicit, quid expedit, & quid decet.* In matters of an indifferent nature, a man must ever subscribe to the judgement of his Superiour, because hee doth supply the place of God, and serves as one deputed from him to tell thee, what is decent and convenient to be done.

Patris iussa discutere non licet, patris monita retractare non convenit. saith Petrus Ravennas. *Tristiore esse poterit paterni mandati species, res tamen ipsa salutifera est, & vitalis.* Though the commands of our Parents may seeme to us
never

never so harsh, never so unjust, so they bee not clearely convicted of impiety, wee are not to reject them, especially if wee bee such as are still under their governmēt, and protection. An excellent example wee have of this in *Isaac*, who without any resistance, either in word or deed, suffered himselfe to be bound, and laid upon the Altar, where hee was content so far to yeeld unto the wil of his Father, as to be sacrificed unto the Lord. The like did *Jephthah's* daughter unto him; and the like should be done by every one. The very placing of the fift Commandement, in which this duty is required, may bee sufficient to move us hereunto: God
h h h

Jude 11.36

hath set it before our goods, yea before our lives; to shew that *Obedience to Parents* should bee dearer unto us, than either *Goods or Lives*. Again e, there is annexed unto it a promise of *Long life*, a thing so beloved of all, that there need no other allurements. For Death is hated, and abhorred of Nature.

But here it may bee demanded, whether married Children, or such as are called to any publike place eyther in Church or Common-weale bee still bound to obey their Parents, and how farre. I answered, that this filiall obedience is to receive no intermission, so long as life doth last. For 1. as it is *Tim. 2.3.* it is not
only

onely *καλῶς*, a good thing, and to God acceptable, but it is likewise, *δίκαιον*, a just thing, Eph. 6. 1. Wee cannot forbear it without injury. Christs direction therefore is this, *Give unto Caesar, that which is Caesar's*; to every one his due; *Tribute to whom Tribute, Custome to whom Custome; Feare to whom feare; Honour to whom Honour belongeth*. Now this is proper, and peculiar unto parents, as appeares by God himselfe; *If I be a Father, where is my honour? if I be a Master, where is my feare?*

Mat. 22. 21

Rom. 13. 7.

2. It is exacted by way of Precept; *Honour thy Father, & thy mother that thy dayes may bee long in the Land, which the Lord thy God giveth thee*. So that concerning the continuance

tinuāce of this duty. It is to last, so long as we doe live, but not in the same measure, nor after the same manner. For such as live in their Fathers house, and under their Fathers power, are to be employed by their Parents both at home, and abroad, according as they shall thinke fit to make use of their service.

But as touching such as are married or called to the administration either of Church or common-weale; though they bee still tyed to reverence, & obey their Parents Will, as likewise to succour, and relieve their wants, as oft as occasion shall require: they are not bound yet as before, to co-habitate with them; nor yet

to expedite their businesſes, as having matters of their owne to looke unto, and thoſe of greater moment and importance. And this is moſt apparent in the firſt ſort. For it is the Ordinance of God himſelfe, that a man ſhould forſake *Father and Mother, to cleave to his Wiſe*; which is not to be underſtood *ſimply* but *comparative-ly*, & in reſpect of an individual ſociety: Again, he muſt labor for the ſuſtēnation of his owne Family. This was that which *Iacob* pretended for his departure, when *Laban* did ſollicite him, ſtill to continue the keeping of his Flocke, willing him to appoint his owne wages; *Thou knoweſt*, ſaid *Iacob*, *how I have ſerved thee, and how thy Cattle*
I bath

Gen. 2. 24.

Gen 30.

hath beene with mee; It was little which thou hadst before I came, and it is now encreased to a multitude; and the Lord hath blessed thee since my coming; and now when shall I provide for my owne house also?

Now as touching those, that have betooke themselves to any Church-employments, the case is cleare. There is no authority in Parents to revoke them thence, to looke againe to their terrestriall affaires. For if a Father can not withdraw his Sonne from the service of an earthly King, much lesse is hee to doe it from the service of the KING of Kings. Hee that putteth his hand to this Plough, and looketh backe, shall bee thought unfit for the King-

dome of heaven. The same reason may serve for those which are advanced in the Common-weale. For it is requisite that private things should stil giue way to publike. To resolve the doubt then in a word. A child can never be freed frō the duty either of honouring, or relieving his Parents; but from *Cohabitation*, as likewise from the administration of their domesticall affaires he may. Here the Pharisees then meet with this condemnation, while devillishly they would disspence with their childrens honouring and relieving of their Parents, so they would bestow it upon them. The Church of Rome, likewise hath her

I 2 blame,

Mat 15. 6.

blame, while in imitation of their error, she affirms it lawfull for children even against the will and pleasure of their Parents, if once they be come to ripenes of yeares, which in a Sonne they hold to bee at 14. in a daughter at 12. to put themselves into a Monastery.

For 1. to doe a thing not commanded by God, with an apparent violation of that which is commanded, is rash and irreligious; but for a childe to take upon him the profession of a Monasticall life, is no Commandement of GODS, whereas to bee serviceably obedient unto Parents, is a manifest injunction of his: he must not therefore abandon

don them in such a case, without their free consent.

2. It is against Reason, and religion to offer that which is anothers unto God without the approbation of him that owes it. Now children so long as they remaine under their Parents tuition, are a part of their peculiar possessions; and therefore not to bee disposed of as they list themselves. Wee have it in the old Law *That if a woman shall vow a vow unto the Lord, being in her Fathers house, and in her youth, and her father disallow her in the day that hee heares thereof, not any of her voves, wherewith she hath bound her Soule shall stand.*

Num 30. 3.

3. If it bee rashnesse to doe a thing without the ad-

vise and consent of our Parents; it must needs be wickednesse to doe it against their Wils; and when they use their best endeavours to prevent it; but it is rashnesse for any childe of 15. or 16. yeares to determine upon a course of life without his parents knowledge; and specially upon such a kinde of life as causeth a necessary avocation from those duties, which are to bee performed unto Parents, what must it bee then to doe thus against their Wils?

4. And lastly; For I omit many reasons, which might easily bee alleaged for the conviction of this Errour. The *Gangrensan* Council, celebrated in *Paphlagonia*, Anno 324. pronounceth for
Anathema

Anathema the childe, that under a pretence of religion shall depart from his Parents; and not give them that reverence, which they may justly challenge. How true then this Assertion of the Romanists is, let every man bee Iudge.

Here then are condemned Marriages, without consent of Parents. GOD gave *Eve* unto *Adam*, as having most right; because he made her; And this authority hee hath communicated to all Parents; *Rebecca* askt the consent of her Father before she would marry: yea *Ismael* though ungracious, was willing his mother should appoint him a wife. *Hamor* entreated *Isaac* for *Dinah*; The *Sethemites*,

Gen. 21. 37.

mites, though uncircumcised; would not commit a rape, but sought the good will of those, whose daughters they desired to marry; And in 1 Cor. 7. 36. Every Father, saith the Apostle, *hath power over his Virgin*. Now what this power is, the Law will shew us.

Exo. 22. 16.

Deut. 7. 3.

If a man had entised a maide, and laine with her, hee was to endowe her for his wife, but if the Father would not consēt, he was to pay the money, and yet not marry the party, yea, let us search the Bible throughout, and we shall finde, that God did alwayes absolutely interest the parents in providing Wives for their Sons, and Husbands for their Daughters. *Samson* though
the

the beauty of the *Timmite* had in a desperate manner fired his affections, durst not yet without the consent of his Father and Mother take herto wife, because he knew the match would otherwise bee unwarrantable.

Judg 14. 2.

It was the *Plee* which *Thamar* used to her brother *Amnon*, when with a violent hand, hee did invade her *Chastitie*. *I pray thee speake unto the King, for he will not withhold me from thee.* So that the law of Nature, the Law of *Moses*, and the Law of Christ require from children a particular subjection of their owne wils to that of their Parents in this kinde. To these we may adde the Lawes of Nations, the *Constitutions* of *Popes*, the deter-

1 Sam. 13.
13.

minations of Councils, all like so many severall lines uniting themselves in one, and the same Center.

1. The Romanes observed it very strictly, allowed no marriage to bee lawfull, but what was contracted, and agreed upon by the Parents of either party. Yee may see the practise of it in the Comedy;

*Terent.
Andr. Act. I.
Scen. I.*

— *Hac famâ impulsus Chremes*

Utrò ad me venit, unicam gratam suam

Cum dote summa filio uxorem ut daret;

Placuit; despondi; hic nuptiis dictus est dies.

*Act. I.
Scen. 4.*

Plautus likewise in his *Aulularia* presents us *Megadorus*

dorus stipulating with *Euclio* for his daughter, in the same manner.

Catullus in a Nuptiall Verse of his thus speaking to a young Damzell, who out of a foolish fancy, when her Parents had provided her a match, against which lay no exception, utterly refused it, maketh this his *Plee*, whereby to worke the obstinacy of her Will to a more flexible temper.

At tu ne pugnes tali cum conjun-
ge Virgo;

Non æquum est pugnare, pater
cui tradidit ipse,

Ipse pater cum matre, quibus
parere necesse est;

Virginitas non tota tua est; ex
parte parentum est,

Tertia pars patri data; pars da-
ta tertia matri. Tertia

*Tertia sola tua est; noli pugnare
duobus,
Qui gen:ro sua iura simul cum
dote dederunt.*

*Refuse not, gentle maide to lee
his Bride,
Whom thy deare Parents did
for thee provide;
By nature thou art bound them
to obey,
Then let not Humour Dutie
over sway;
Nor think thy selfe sole Mistresse
of that Gemme,
In which thou hast no interest
but by them.
The thirds of thy virginitie be-
long
Vnto thy father, and without
great wrong
In other thirds thy mother hath
her share;
Onely the thirds remaining wee
declare: To*

*To be at thy dispose ; then hum-
bly doe,
As they would have thee ; strug-
gle not with two ;
But rest content his loving
spouse to be.
Whom they would make their
sonne in law by thee.*

Secondly among the decrees of *Evaristus*, Pope, and Martyr, who lived about the yeere 110. there is one, in which hee plainly pronounceth those marriages to be rather whoredomes, and adulteries, than marriages, which are not concluded by the parents. Pope *Vrbane* was of the same opinion.

Thirdly, the *Lateran Council* under *PP. Innoc. third*, *Cano. 51.* did peremptorily deter-

Ad uxorem
lib. 2. cap. 9.

Lib. 1. de
Patri. Abra-
cap. 9.

determine, that wedlocke, if the person were under yeeres, which was otherwise performed. The 4th *Toletan* did the like.

Fourthly, *Tertullian* celebrating the praises of Christian Matrimony, among other excellencies in it, recounts this as a chiefe, that they never marry *Sine consensu patrum*, without the consent of parents, *Non est virginalis pudoris eligere maritum*, saith *St. Ambrose*. It becomes not the modesty of a Virgin to be the chuser of her own husband. *Euripides* in his *Andromacha*, makes *Hermione*, to answer the importunity of her sutors thus, *Νυμφευμάτων μὲν τῶν ἐμῶν οὐκ ἔστι μίσηται ἔγω, καὶ οὐκ ἐμὸν κρίνειν τὰς.* I leave to my father

ther the care of my marriage, as a thing not at all belonging to my choyce. I could produce a world of other arguments, but I thinke this little essay of every severall kind enough to principle ingenious natures, to the performance of their duty in this kind; And therefore, *Children obey* — And so from the rule, I come to the reason.

*For this is well pleasing to
the Lord.*

The Apostle alleageth it as a Motive, to stirre up children to this duty; and sure there cannot bee a more effectuall inducement to religious minds. Hee doth not therefore say, this your obsequiousnesse shall redound

dound with great profit, & advantage to your selves; or shall be pleasing to your parents; but it shall bee acceptable unto Christ: and to please him is everlasting happinesse. But how may some object, shall it appeare, that, this observance to our parents is so pleasing and acceptable to God our Father, and to Christ our Lord? I answer that it appeares two manner of waies. First, by the temporall reward, which is annexed to that Commandement in the Decalogue, which concernes the honouring of our parents, being the first Commandement with promise, and therefore urged by the Apostle to this end. *Eph. 6.*

2. Again it is evident by the temporall punishment, which God himselfe hath appoynted to bee inflicted upon such as wilfully breake, and violate this his mandate. *If a man, sayth he, have a stubborne, and rebellious sonne, that will not obey the voyce of his father, or the voyce of his mother; and when they have chastened him, will not hearken unto them, he shall be brought unto the Elders of his City, and unto the gate of the place, and the men of his City shall stone him with stones that he die.* Yea, the very heathen did acknowledge, life to bee prolonged unto such, as did demean themselves piously towards their parents; & were of opinion that the contempt of these
was

Deut. 21. 18

Plato de
legib. lib. II
pag. 932.

was to be expiated with no lesse punishment than that of the Gods. Let *Children* therefore *obey their parents in all things, for—*

Wel pleasing: ἡμεῖς ἀγαπῶμεν, ἀλλὰ καὶ οὐκ ἀπαρῶμεν. It is not onely pleasing, but wel-pleasing: and from hence wee may collect these observations.

First, that the faithfull in every good worke ought specially to looke unto the Lord, not caring how it be censured by man, so it bee pleasing, and acceptable unto him. *Ludam, et vilior sum*: said *David* unto *Michal*; *I will be yet more vile*: when she derided him, because hee danced before the Arke.

Secondly, that there is

2 Sam. 6. 20

a way to please God, even by pleasing man, and this may serve to hearten up the good in the performance of all family-duties; as likewise to reprove the hypocrite, who counteth sacrifice more pleasing to the Lord, than eyther mercy or obedience. For sure, he will be served with obedience unto men.

Thirdly, wee may note from hence, That even in our childhood, we have a meanes to endeare our selves to God. For according to *Hugo de S. Victore*; *Hæc paternitas est nobis Sacramentum, et imago divine paternitatis, ut dicat cor humanum in eo principio, quod videt, quid debet illi principio à quo est, et non videt: God hath*

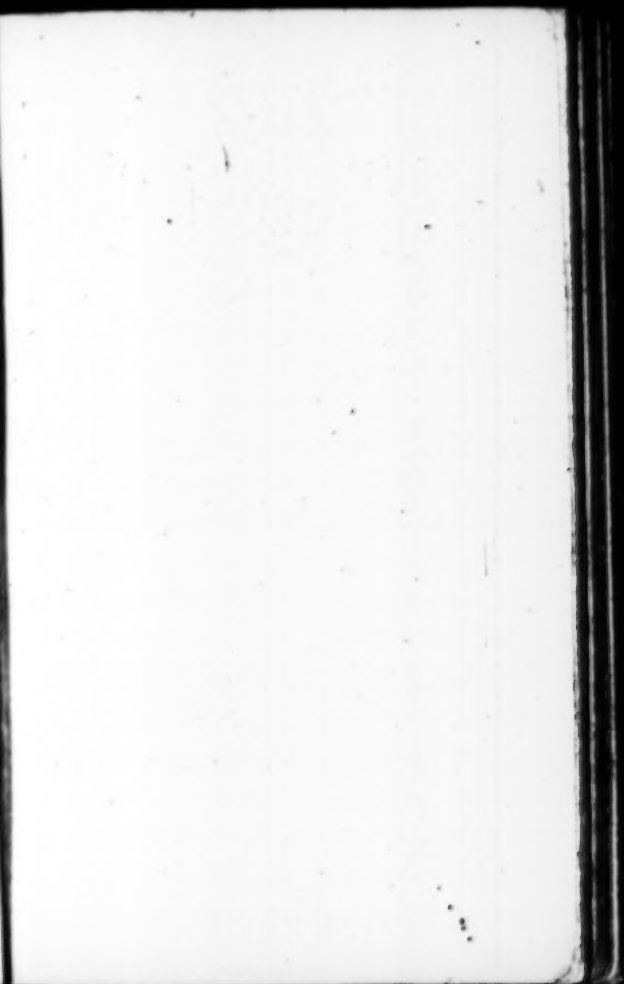
hath appointed a paternity here below, to serve us as a Sacrament and faire resemblance of his divine paternity above; that we might learne by this Originall of ours which we see, what we owe to that Originall, from whence we are, and see not.

Fourthly, that even children are bound to make conscience of their waies as farre as they have reason to discerne good from ill; and must endeavour to doe that, which may be pleasing unto God. 'Tis sayd of *Hieroboams* diseased child; That there was found some good thing in him towards the Lord God of *Israel*. And sure it is a happy thing, when young men see
visions

visions, as well as old men dreame dreames. Parents should begin betimes therefore to inure their children to the paths of righteousness, and traine them up in the nurture and admonition of the Lord. For the workmanship of grace, and obedience in the hearts and lives of children, is like the graving of a Kings pallace, and as soone may the character of God, as that of *Cesar* be imprinted in those waxen yeares. The children of *Bethel* might have bin taught as easily to have welcomm'd the Prophet with an *Hosanna*; *Blessed is he that cometh in the name of the Lord*, as in reproch & scorne to call him, Bald-pate, Bald-pate, as he past along. And thus

thus much concerning the duties of children toward their parents. Now follow those of parents toward their children.

The





The Ground of the 2^d
Booke of the second
T O M E.

*Fathers, provoke not your Chil-
dren to anger, least they be
discouraged.*





TOM. II. LIB. II.

The duty of parents to their children.

THE Apostle
 still carries the
 scales in an
 even hand,
 and as in the
 first combination belong-
 ing to the constitution of
 a family, having principled
 the wife, he came to direct
 the husband, that neyther
 might bee defective in the
 p rformance of such offices,
 as by vertue of the nuptiall
 tie were mutually to passe
 K from

from one to the other: So here in the second, which is betwixt the parent, and the child, he doth the like. *Fathers, saith he, provoke not your children, lest they be discouraged.*

In the words we may observe two things.

First, A prohibition, *Fathers provoke not your Children.*

Secondly, the cause of this prohibition, *lest they be discouraged.*

In the former we may consider.

First, the persons, to whom the prohibition is directed; *Fathers.*

Secondly, the act prohibited; *Provocation.*

Thirdly, the persons in whose behalfe it is pro-

Prohibited ; *Children . Fathers* —

As touching the first ; It may be demanded, why the Apostle doth here make mention of Fathers onely, not retaining the word Parents, which hee had used before in exacting the obedience of children, considering that fathers and mothers both are comprehended under it. I answer, that children are usually deficient in the tender of this duty towards their mothers ; 'Twas necessary therefore, in prescribing of the same, that mothers should equally be included: But very seldome, or never is the tendernesse of their affections so farre exasperated against the fruite of

K 2 their

Exod. 4.25.

their wombe, as to looke upon it with an austere, and sowre eye. 'Twas sufficient therefore here, that fathers onely should be named, as principally lyable to this Interdiction. The offence of a mother is to bee more cockering, than cruell. *Moses* his wife, cal'd him a bloody husband, because he put her childe to paine, though in a way, which God had commanded. And therefore, *Fathers provoke* —

Fathers.

The very name implies an Argument. For when he saith, *Fathers provoke not*; 'Tis no other than if hee should have sayd, Forbeare the doing of that, which so
 ill

ill befeemes the person, and ought to be so farre removed from the practice of a father. 'Tis a title, which sounds not any thing but mildnesse. The Poet therefore speaking of one, in whom this vertue was exceeding eminent, sayth thus, Παιρὸς ὡς ἄνθρωπος: He was as milde, and loving, as a father. And doe we not see that the very creatures are instructed by nature to be kinde, and courteous towards their young. *Plutarch* writes of the male Partridg, that hee shares with the female in hatching of her egges; and is the first when they come out of the shell, that brings them meate. The Beare, and the Woolfe, for want of hands, where-

with to stroke their whelps, are still licking them with their tongues. Yea, the Dragons, how pernicious so ever unto others, looke smilingly upon their owne; And shall we, that are indued with reason bee forward, and perverse to those of our owne lovnes? *Omnis bestii mores in bestiis congregatur in homine*: Man is an universall Pandect, and in him are congregated what ever vertues are in all the creatures. *Ismael*, was a gibing brattie; *Eſau* a surly child; and *Absalom* a trayterous sonne. *Abraham* was yet loving to the one; *Isaac* tender over the other; and *David* most affectionate towards the third; witnesse the care he had to preserve him,

him, while he lived, and the lamentation, which he made for him being dead. In a word then, having such a precept together with such precedents, *Fathers provoke not your children.* And thus from the persons, to whom this prohibition is directed, I come to the act prohibited, and that is Provocation.

The word in the original is *ἠπαίσω*, and signifies to provoke to anger; which may happen many waies to children from their fathers, by abuse of their paternall power; as first by words; and secondly, by deeds. By words, three manner of waies.

First, by burdening them with precepts, eyther un-

1 Sam. 30.
31.

Math. 24. 8

lawfull, or unmeete: unlawfull; as *Saul*, when he commanded *Jonathan* his sonne, to fetch *David*, his innocent, and harmelesse friend unto him, that hee might deprive him of his life. And likewise, when *Herodias* enjoyn'd her daughter to aske of *Herod*, who had promised with an oath to give her whatsoever shee demanded, the head of *Iohn* the Baptist; we reade not yet that this dancing daughter was any way displeased with the bloody mandate of her mother, but had she harboured in her brest so much as a graine of piety; 'twould have griev'd her very soule to beare such an unjust request.

Againe

Againe, unmeet; as when the father, no necessity urging him thereunto, shall binde them to such servile, and base employments as befeeme not an ingenuous nature to undergoe. For according to the Philosopher, The rule of a father over his children, should be like that of a King over his subjects, grounded rather upon love than feare. He should not out of an insul ing tyranny abuse their labour, as the *Egyptians* did that of the *Israelites*, by tying out their strength in workes of drudgery; but make that use of it, which may tend to the good of cyther.

Secondly, fathers may provoke their children by
thus

thundering upon them undeservedly with rayling, and reproachfull words: For these have usually with them so sharpe a sting, as will goe neere to wound the soule, of the most settled patience: and in this kind also was *Saul* injurious unto *Jonathan*, when in his anger hee sayd unto him. *Thou sonne of the wicked and rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai, to thine owne confusion and to the confusion of that shamefull, and ignominious wombe which brought thee forth.* For what should more provoke a sonne than to heare not onely himselfe reviled and disgraced; but his mother likewise to bee scandalized with base invectives,

vectives, and made in reputation inferiour to a common Courtisan?

Thirdly, and lastly, parents may provoke their children in words, by traducing their workes, and weakning their desert to others, and that eyther before their faces, or behind their backs. And indeed it hath often hapned, that the father hath suspected vertue even in his childe; and hath therefore laboured to weaken the reputation of it in the opinion of such as were thought to admire it: or sought by bloudy practises utterly to extinguish it. *Solyman* the fourth Emperour of the Turkish Monarchy, commanded his sonne *Bajazet* to bee strangled

gled by *Hassan Aga*, together with his foure you g sons, one of which lying in the cradle was there murdered by an Eunuch, the childe smiling in the villaines face; And that which moved him to this unnaturall cruelty, was onely the noble-nesse of their sire, which in his ambitious apprehension, was gazed upon by his subjects with an eye of too much admiration. The like jealousie provoked him with no lesse barbarous fury to prosecute the life of *Mustapha* his sonne, a Prince in whom wisdom and valour were so equally poyssed, that his attempts were never frustrated of their determinate end: And so great was the
exp-ctation

expectation which the people had of his maturer growth, that after his death, if ever, either in forraine, or domesticke affaires their designs had miscarried, their usuall exclamation was, *Gietti Sultan Mustapha; Sultan Mustapha* the onely stay of our hopes is dead and gone. Yea the best, and the meekest amongst the *Ottoman* Commanders, have alwayes more or lesse beene sicke of this distemper; and would therefore never suffer their sonnes to live in Court, when once they had attained to yeares of discretion, but sent them to governe their Provinces a farre off, where they lived under the checke of their Lieutenants

tenants generall, without whose leave they might not depart thence, no nor to visite their Father. And what can bee more unnaturall? *Filii gloria patris triumphus*; The very Bryar is esteemed, because it bringeth forth a Rose; and therefore *Fathers provoke not your children*. This for the first kinde of Provocation.

The second expresseth it selfe in Deed, and that five kinde of waves.

1. By subtracting from them, that, which of right pertaines unto them; as by denying the necessary food, & rayment, and not giving them that education, and bringing up, which their estates and meanes may conveniently

conveniently afford. And this is an offence so great, that the Apostle doth avouch, and that boldly, whosoever hee bee, that is guiltie of it, to bee a denier of the Faith, and worse than an Infidell. But while wee would avoid *Charybdis*, wee must beware wee light not upon *Scilla*. Many to shunne failing on the left hand, are still in the same hazard, by leaning too much upon the right; and thus doe they that corrupt their children with daintier fare, richer apparell, and costlier education than need requireth. And indeed this age of ours is sicke rather of this, than of severity. That which was said of old, may justly bee retorted upon

1 Tim. 5. 8

upon us; *Vtinam liberos nostros non ipsi perderemus*; O that wee were not our selves the bane and breake-neck of our childrens happ:nesse. Wee undermine their very infancy with pleasures. That soft and wanton education, which wee call indulgency, weakneth the sinewes both of minde and body. What will not he desire being growne to riper years, who hath beene clad in Scarlet from his very Cradle? *Non-dum prima verba exprimit, & coccum intelligit*; He can hardly speake, and yet hee apprehends the fairest clothing and the choycest Meates; *Ante palatum eorum, quam o: institimus*: Wee train them up more to taste, than to talke; and hence it hapneth

Quintil.
lib. 1.

hapneth that for the greatest part, they prove like *A-donijah*, faire it may bee, but wondrous faultie.

2. Parents may provoke their Children in Deed, by using them harshly and unkindly, when they come to bee of riper yeares. For then they should bee pleased to make them sharers in whatsoever they enjoy. *Artobarzanes* King of *Cappadocia*, as soone as his sonne had attained to mans estate, that hee might see him equally ranked with himselfe, took the *Diadem* from off his own head, and in the sight of *Cn: Pompeius*, set it upon his. And surely it should be the delight of parents, to see themselves parallell'd, yea, and surpass in any virtuous abilities

*Val. Max.
lib. 5. cap. 7.*

abilities and endowments by those of the r own body.

3. Their rigorous and unjust dealing in matching them; as when they enforce them contrary to their own liking to marry where they thin e good; or reſtraine them from marrying where they would themſelves, no withſtanding that God have called them thereunto; and that the object of their choyce is ſuch as cannot but out of wilfull ſtubbornneſſe be any way rejected, is likewise a provoking of them, one way to Incontinency, an other to diſcontent.

4. Parents provoke their children, when being transported with ſome headſtrong, and immoderate paſſion,

passion, they breake forth into violence, and fall upon them, even for surmised errors with bitterneſſe and exceſſe, not weighing what Reason might ſuggeſt, but yeelding wholly to their owne unbridled rage: and in this manner alſo was *Saul* injurious unto *Jonathan*, when he darted at him with a Speare to hit him, and that for no other cauſe, than taking upon him the defence of *David*, his innocent and abſent friend. For *Jonathan* hereupon aroſe from the Table in a great anger, ſaith the Text, and did eate no meate the ſecond day of the moneth, as being ſorry for *David*, and that his Father had reviled him. *Parents therefore provoke not your Children.*

Deut. 25. 3.

Children. Correct them not either unjustly or immoderately. Vnjust correction I call that, which is not grounded upon a lawfull cause. Again, *Immoderate*, when the greatnes of the punishment transcends the grievousnesse of the crime. A thing prohibited even by divine authority. *If the wicked*, saith the Lord, *bee worthy to be beaten, the Iudge shall cause him to lie downe and bee beaten before his face according to his trespassse unto a certaine number.* They which are under our government, are not to bee punished according to our lust, and pleasure, but proportionably, & as the nature of their transgression shall require. *I pray thee*, said Plato to *Speusippus*.

ſippus doe thou correct my ſervant, for I am angry. It muſt be done even to the greateſt malefactors with the ſpirit of mildeneſſe, not of madneſſe; of love and lenity, not of choller and ſeverity. Antiquity ſeigned that the Chariot of Juſtice was alwayes drawne by two aged, and decrepit women, the one whereof had in her hand a ſword whole edge was blunted, and whole point was broken; the other went crouching upon a ſtaffe; intimating hereby to us, that in puniſhing ſuch as are under our command, wee ſhould never goe but a Criples pace, nor ſtrike, but with ſuch an Inſtrument as may not pierce too deepe. I cannot

*Pierius Hieroglyph.
lib. 42.*

not therefore but much
condemne the tragick as-
perity of *Marcus Scaurus*;
Lucius Brutus; *Manlius Tor-*
quatus, and others, who ha-
ving emptied their Bo-
somes of all fatherly affecti-
on, did eyther with their
own hands revenge the de-
re iniquities of their chil-
dren, or at leatt see it done
with their owne eyes. *Aulus*
Fulvius, a noble Senator, had
a Sonne, whose worth even
in the flowre of his youth
made him the honour of
his equalls; and gave the
most renowned in the *Verge*
of *Rome* occasion to expect,
one, that should quickly
parallel! if not exceed them
in their best performances.
But alas! no Plant so hope-
full, which may not bee
blasted

blasted in the up-spring. Lewd counsell had at length seduced him to side wth *Catiline*, against the common weal; his father having notice of his revolt, intercepted him on the way, and put him presently to death. He might have kept him in hold till the rage of that civill tempest had beene over; but hee thought it a greater glory to be counted a cruell Father, than a cautious; and yet I think there are few so iron-hearted, as to commend the severity of his Act. *Esse debet penes patrem dulcis conditio libera servitus, absoluta custodia, timor letus, blandantio, paupertas dives, secura possessio*, saith *Chrysologus*. The bondage of a child under his Father should bee

SEVER I.

no

no other than a sweete and
 pleating kind of liberty; the
 yoke which hee imposeth
 on him, should bee soft, and
 not any way wring his
 necke. If an offence bee
 committed, the correction
 must be such as may seeme
 to court an amendment ra-
 ther, than enforce it, that
 being no way tainted with
 servility, hee may rejoyce
 continually in that feare,
 which is to over-awe his
 corruptions. I have reade
 of a Father, his name is not
 extant, who having notice
 that his sonne did secretly
 practise his death, would
 not bee perswaded that so
 unnaturall a thought could
 bee nestled in the Bosome
 of one Legitimate; and
 therefore humbly besought
 his

*Vale. Max.
 lib., cap. 9.*

his wife, that shee would tell him truly, whether shee had thrust upon him that young man, or else conceived him by some other: at length being thoroughly resolved upon her many oathes, and deepe asseverations, that hee was his owne, hee tooke him aside into a solitary place, put a sword which he had privily brought along with him, into his hand, and withall presented him his naked throat, affirming, that there needed not either poyson, or the hand of any base assassinate to commit a parricide; hee was now furnisht with the meanes, and therefore willed him to dispatch it. The sonne hereupon was so dismayed,

L that

that hee flung away the
 weapon; and with a kinde
 of extasie cryed out, *Tu vero
 pater vive;* O live my father;
*Et si tam obsequens es, ut hoc
 precari filio permittas, me
 quique exasperas:* and if thou
 be so obsequious, as to allow
 this prayer of mine, fall
 upon me, and take away my
 life, who would have depriv-
 ed thee of thine. Onely
 this I beseech thee, let not
 the love which I have
 towards thee, bee the lesse
 esteemed, because repen-
 tance gives it both a Birth
 & Beeing. It is a memorable
 example; and sure it will
 become a loving and Chri-
 stian Father, in the chaste-
 ning of his children, to
 make this rather the pat-
 terne of his imitation, than
 the

the former. It is the saying
of Menander.

Πεῖς οὐκ ἐγγυλὼν ἔχει χροσὸς πατὴρ.

*Good Fathers can not harbour
in their Brest,*

*Such furious rage, as may their
child molest.*

A little punishment, with
them should bee sufficient
for the expiation of a great
offence. New Wines are
harsh, but commonly the
older they grow, the more
delightfull is their taste:
And so it is with youth. I
will not say with him in
the Comedie, *Non est flagitium
Adolescentulum scortari, neque
potare, neque fores infringere,*
&c. But this I say, That
where such riotous Affair

ons happen, Parents should not bee so transported with any violence of Passion, as presently to cast them off, and blot them out of the list of their children; but patiently waite, *Donet deferbuerint*, Till their heate be spent; and labour in the meane space by Prayer, and Precepts, and moderate severitie also, to stay the headstrongnesse of their condition.

Gods Spirit is able even in a moment to make the spotted *Leopard*, a Milke-white *Ermin*; the Tawnie *Ethiopian*, as free from Morphue, as the beauteous *Rachel*. To follow therefore any tyrannous and unnaturall course, is to affront his sweet and milder operation;

on; and gives an argument that wee despaire of his goodnesse. Saint *Augustine* reports of his mother, that she gave great Almes, went twice a day to the Church, and there upon her Knees powred forth both Prayers and Teares, not for Gold, or Silver, or any other worldly thing, but for his true conversion to the faith; and at length shee reapt the accomplishment of her desires.

Sowre Grapes may prove sweet Reasons, and ragged Colts good horses. *Themistocles* was so desbauched in his younger yeares, that his Father did disinherite him; and his mother overcome with shame, and not able to stand under the burden of so great a griefe, prevented the hand

*Val. Max.
lib. 6. cap. 11*

of Nature, and with her owne in a most tragicall manner abridged the dayes of her wearisome life; and by this means was deprived of that sweet contēt, which not long after shee might have enjoyed, by seeing him quite weaned from all irregularities, and become a valiant Captaine, and a prudent Governour. The like happened to *Alci- biades*; to *Scipio the African*, to *Valerius Flaccus*, to *Fabius Maximus*, and divers others, whose unriper age was a blemish to the house from whence they came; and to the City wherein they lived; but Time made them the greatest ornaments to both.

It is storied of *Polemon the Athenian*, that when he was

a young man, he was in all
luxurious courses prodigi-
ously exorbitant; but en-
tring on a certaine day into
the Schoole of *Xenocrates*,
with no better intent, than
to jeere both him and his
profession, he was at length
so astonished at the gravitie
of the Philosopher, and so
inwardly touched with the
weightinesse of his sayings,
that hee did immediately
lay aside all barbarous beha-
viour; *Et ex infami gaudio*
maximus Philosophus evasit;
an by that one lecture, of a
notorious Ruffian, be-
came himself the greatest Philo-
sopher that thosetimes af-
forded. We read likewise of
Aristotle that having in his
yonger yeares, played away
his Patrimonie, he betooke

Ælian, lib. 5
c. 9.

himselfe to the warres; but finding that course of life, not agreeable to his humour, he turned *Apothecary*, frequented the Schooles, and proved in the end, the *Prince* of all *Philosophers*. *Julius Cæsar*, the rarest Monarch that ever the world brought forth, was in his first up-spring of so effeminate a carriage and behaviour, that hee minded nothing but the satisfying of his owne voluptuous, and loose desires; but being growne to a maturer State, he so improved his worth in Martiall discipline; that ere Time had runne any long race, hee was seene invested with the *Romane* Empire.

It is an ancient *Proverbe*;
They goe farre which never
turne:

turne; even *Saul* at one time or other, may bee found amongst the Prophets. Somewhat must bee borne with in respect of their age; He that names *youth*, names ignorance, *small experience*, *Infinite Longings*; a sudden quicknesse in entertaining them, and a foolish rashnesse in injoying them.

Remember not, O Lord, the sinnes of my Youth, cries David; and againe, *Lord take mee not away, in dimidio dierum, in the midst of my dayes, that is, in my youth.* *Adam* and *Eve*: were young, when to satisfie a fond and foolish *Appetite*, they forfeited the royallest jurisdiction, that ever was. Yea there is not that *Vice*, saith *S. Aug.* which hath not a desire to

nestle it selfe in the Brest of Youth.

ap. 3. v. 16.

Sap. 2. 6.

They were young men, which *Ezekiel* saw with their backs towards the *Sanctum Sanctorum*, courting their owne wanton Affections with the sent of sweete Flowers; and which in all haste planted a *Vine yard*, saying, *Vitamur creatura &c.* Come let us enjoy the good things that are present; let us fill our selves with costly wine and ointments; let us crowne our Heads with the Buds of Roses before they be: withered, &c.

Young men lost *Rehoboam* his kingdome; *Phaeton* was young, when through his rash and unadvised managing of the Sunnes bright Chariot, hee set this whole frame

frame of Nature on a fire. Hee was of the same haire, whom that married wife in the *Proverbs*, allured to her house, there to take their fill of love, during the absence of her husband.

Cap 7. v. 13

This considered, Parents should not, when they see their children any way extravagant, slacke their endeavours to reforme them for want of Hope; nor yet forgoe their Hope, because they faile in their endeavours; *Peregrinari poterit tantummodo illorum animus in nequitia, non habitare; Vice* may peradventure have some kinde of Tenure in their Bosomes, but no Freehold; and who knowes how soon the Lord may grant an *Ejectio firma* to cast it out.

And

And therefore Fathers, forbear with too much rigour to *provoke your children.*

5. And lastly, The improvidence of Parents in the education of their Issue, during their minoritie, may prove a great provocative both of griefe, and anger to them in their riper yeares. For what can more distract a man, than when he is left at his owne dispose, to see himselfe unfurnished of all such meanes, as should support his Being in the world? We have the experience of it daily, while some pine away to death in the contemplation of their necessities; others, to redresse them, venture upon lawlesse courses, and bring their lives at length to a sad, and
tragicall

tragicall Catastrophe, Cursing at their departure the very Urnes in which the Authors of their miseries doe lie entombed. It behoves a Father therefore, if he cannot leave his posterity a sufficient inheritance, to traine them up to some profession, which is indeed the surest fence to keepe them out of the iron clutches of an unsufferable want. The other is onely an Ægyptian Reed; And how can wee relie upon it for security, when according to the Poët:

*Nunc ager Vmbreni sub nomine nuper Ofelli,
Dicitur erit nulli proprius, sed
cedit in usum
Nunc mihi, nunc alii* —

*Hor Sat. 2.
lib. 2.*

That

That land, which now doth bear
Vmbrenus name,
Ofellus lately did possesse the
same;
None shall enjoy it long; one
while in mee,
The right shall rest, another
while in thee.

Fortune is Mistris over
the greatest Patrimonies,
and infinite are the chances,
whereunto they are liable.
He that is as rich, as *Cæsar*
at the rising of the Sun,
may bee as poore, as *Irus* be-
fore his going downe. *Iob*
was the wealthiest man in
all the East, and yet upon a
suddaine; no roome was
left him for the enter-
tainment of his friends,
but the lothsome dunghill.

A

A Thiefe, a Storme, a Fire
is enough to bring to
naught the labours of many
yeares. But knowledge is a
thing exempted from all
miscarrying, and a sure re-
venue to him, that hath it;

Αναπαύειν κρίμα, as *Menander*
calls it; a possession out of
the checke of all disastrous
Accidents. *Claudius Nero*,
when the *Mathematicians*
had informed him, that hee
should one day bee depriv-
ed of his Sovereignty,
chear'd up himselfe with
this; Τὸ τίχτειν μετὰ γὰρ τῆς τιμῆς.

That there was no Climate
under heaven so barbarous,
but would afford an *Artist*
sufficient maintenance. Ma-
ny therefore did excuse his
serious practising of Mu-
sick, and blanch it from as-
persion,

Sueton.

person, as being a Science, which afforded him pleasure while he was a Prince, and might procure him profit, when hee should bee a private person. *Solon* made a Law, that the Father w^{ch} had not bred up his son to some one trade or other in his youth, should not bee relieved by him in his age. The carelesnesse of those of *Megara* in this kinde, gave *Diogenes* occasion to say, that hee had rather be their sheepe than their sonne; intimating, their Providence to bee greater for the breeding up of their Cattle, than their children. And it is a fault too frequent in this our age. A Gentleman is usually more sollicitous for his Horse, or his

*Ælian. l. 12.
cap. 56.*

his estate, than either for
Sonne or daughters; Hee
will bee sure at any rate to
provide a faithfull Steward
for the one, and to enquire
out a skilfull Rider for the
other; one that shall looke
to the feeding & dressing
of him with all diligence;
when the weakest Tutor, so
he be the cheapest, shall be
thought fit enough for the
fashioning & informing of
his Children. And hence it
is, that for the greatest part
they degenerate from Ver-
tue, and prove altogether
distorted in their lives and
conversations. *Julians* A-
postasie is ascribed mainly
to his Governour, who be-
ing seasoned with bad lea-
ven himselfe, did likewise
sowre him. I finde it in the
Rolles

Rolls of Antiquities recorded of one of no mean quality, that coming to a Philosopher, and having asked him, what stipend he should give him, to traine up his sonne in the knowledge of Letters; a pretty round summe was demanded, whereupon the Father replied, that hee could with lesse charge purchase a Slave and have him taught at home: I, said the Philosopher, and so for one Slave thy house in a little space may bee furnished with twaine. Young Natures are in this, like Looking-glasses; bend them toward the earth, and they will shew you nothing but what is earthly; turne them up to heaven-wards, and whatsoever

ever Objects they represent
will bee heavenly. Trees
grow not, either streight,
or crooked, but as they are
ordered by the hand, which
doth first plant them. Cloth
stained in the Wooll, will
hardly bee brought to any
other hewe;

*Quo semel est imbuta recens
servabit odorem*

Testa diu —

New Vessels will favour
long of that liquor, where-
with they were first seafo-
ned. Wee are all naturally
prone to corruption. Now
when unsettled youth as the
Comick speakes, *Magistrum
cepit ad eam rem improbum,
insum animum aegrotum ad de-
teriorem partem plerumque ap-
plicat;*

placat; lights upon a Guide addicted to vicious practises, the craggy minde is commonly swaid to the worser part. Parents therefore should be very wary, to whom they doe commit the Education of their children. A good Tutor is to bee preferred before much Treasure. *Blessed bee our Ancestors,* saith the Satyr-ist, *and may their ashes never be molested,*

INVEN. SAL. 7

*Qui præceptorem sancti volu-
ere parentis
Esse loco—*

Who held a learned, and judicious Schoole-master worthy the utmost reverence, that the best Fathers or Mothers could by nature challenge

challenge to themselves. And indeed according to *Plato*, the benefit, which we receive from these, our Parents, and the gods, is farre beyond the limits of requittall. *Philip* of *Macedon*, did not so much rejoyce, that a sonne was borne unto him; as that hee hapned to bee borne, when hee might have *Aristotle* for his Teacher; And it was afterwards *Alexanders* owne ingenuous acknowledgmt, that he was no lesse beholding to *Aristotle* for his breeding, than to *Phillip* for his birth. The one gave him his Being, but the other shewed him how to use it, with glory to himselfe, and good to others. *Diogenes* the *Cynik* in his passage to *Aegina* was taken

Patric. Ser.
r. 8. Lib. 2.
Tit. 7. de
Repub.

Diog. Laert.

taken by Pirates, who brought him into the Market at *Corinth* to be sold, where *Xeniades* bought him out of their hands, & gave him not only the regiment of his Children, but likewise of his whole house; A trust, which hee so faithfully discharged, that *Xeniades* himselfe was often heard to say, *Ἀγαθὸς δαίμων εἰς τὸν οἶκόν μου ἐπέλυσεν*; Fortune, I give thee thanks, that by thy meanes a good Angell is entred into my house. I could enlarge my selfe in this discourse, but it shall suffice only to give you a taste, and away; I passe therefore now from the Act prohibited, and come to the *Persons*, in whose behalfe it is prohibited, (*children. Father. provoke*
not

not your Children.

The name is generall, as in the former Verse, and denotes unto us. even Sonnes and Daughters in law, as well as naturall Children; for even these may likewise bee provoked.

1. By suspecting without just cause the soundnesse and sinceritie of their affections; in secretly listening and enviously enquiring after every thing they eyther favor or doe.

2. By suffering even our meanest servants to molest them, and to exercise a kind of insulting mastery and dominion over them.

3. By branding their carriage and conversation with undeserved markes of infamy.

4. And

4. And lastly, by giving evill Counsell, or carrying of Tales, whereby to exasperate the sonne against his wife, or the daughter against her husband; a practise hatefull in any, but utterly to bee abhorred in Parents, whose care should rather bee to tack the *Vine* to the sides of the house, that it might grow there with pleasure and delight, than with a most unnaturall and felonious hand to teare it it from thar, which should support it; and therefore *parents provoke not your children.*

Your Children; Hee doth not say this, or that *Childe*, but universally, and without any limitation, *Your Children.* Some are all for the Elder, and make no more account

account of the yonger, bee they never so many, than if they were not the fruit of their owne bodies, but the spurious issue of some unlawfull copulation; a fault too general in this our land; and it ariseth from too great an ambition of perpetuating their name, which transports them indeed so farre, that they grow forgetfull of Nature. Others on the contrary, are all for the younger, *Quo senior, eo dulcior*; they make the Dilling, their Darling; And this in a manner is incident to all. *Isaac* was the Sonne, whom *Abr:ham*, as *Iosephus* writes; ὁ ἀγαπῶν, loved above measure, with surpassing and more than ordinary love. The like was *Ioseph*

M

unto

Gen. 45. 1.
ult.

unto *Iacob*; *I have enough*, said hee, when after a long misse of him, he understood of his safety in the Land of Egypt, *Ioseph my son is yet alive*. And I deny not but affection may lawfully be extended, upon particular respects more to one childe than an other, provided alwayes that none may bee provoked. The *Prohibition* is generall: *Fathers provoke not your children*.

Children. The very word hath in it an Argument, whereby Parents may bee easily incited to forbear that which is here forbidden. For it is no other, than if the Apostle should have said, Bee not injurious to your owne flesh, wring not out your owne blood, wound not your own Bowels;

els; bee not cruell to your owne selves. For according to *Aquinas*, *Filius est aliquid Patris*; The Sonne is a peece of his Father; & as the Philosopher tels us, *Τὸ ἴδιον ἀγαπᾷ*; I wil render it in the Apostles phrase, *No man ever hated his own flesh*. It is said in the *Canticles*, *That Love is strong as death*; And by this is intimated unto us, that of al the affections in man, Love is the strongest, and *φιλότης*, Love unto children is most passionate of all. *Multa volumus patrie debere, multa parentibus*, saith the Prince of Orators, *multa demum multis, sed filiorum causa omnia volumus*: We joy to doe much for the good, and safety of our Countrey, for our Parents much, and much for many, upon manifold occasi-

ons; but what is it we will not doe for our Children? These are our very Bowels, and in these our joy, our love, our life, and all our Affections live.

1. In regard of Nature. For *Bonum est sui diffusivum*; The Lord in the beginning said, *Encrease and multiply*: So that it is the Ordinance of God, and the instinct of Nature, for every Creature to cherish and save his owne.

2. Reason will enforce the like. For who should be more dear unto us, thā they who have proceeded out of our owne loynes? with whom wee are to live, and to whom at length we must leave the honour of our Name, the reputation of
our

our Vertues, and all the *Wealth*, and *Substance*, which wee have. These, as *Iacob* said of *Reuben*, are the joy of our youth, the beginning of our strength, & how should wee looke upon them with a murderous, or malicious Eye?

Gen. 43.

3. And lastly, Religion above all perswades a tender respect unto our Children. In *Ephes. 6. 4.* we have the same Precept which is here; Οἱ πατέρες μὴ ἠρομίζετε τὰ τέκνα υἱῶν, *Fathers provoke not your Children to wrath.* And in the Gospell, our Saviour embraced Children with an extraordinary love, as knowing, that the Dead could not, but the living should praise him; and therefore hee requireth a

Mar. 9. 36.

M 3 godly

godly Seed, and would have Parents cherish their Children, that they may live to glorifie his Name.

If wee desire joy; is there any joy like the joy of Children? There is joy at every Birth, said our Saviour; yea the very heathen were wont with great solemnitie to celebrate the nativity of their Children. If we stand upon honour; *Childrens children are the Crowne of their Fathers; They are like Arrows in the hand of a mighty Giant; they that have their Quivers full of these will not bee ashamed to talke with their Enemies, when they meet them in the Gates* The Lord, said Elizabeth, as soone as shee had brought forth a chi'de, hath taken away my rebuke from amongst

Joh. 16. 21.

Pro. 17. 6.

Psalm. 127. 4.

Luke. 1. 25.

amongst men; counting it the greatest honour, that ever could have hapned to her selfe, and her husband to be the Parents of a blessed sonne. In secular Story wee reade of one *Dercyllidas*, a brave Commander, who comming to a publike meeting, and expecting, as it was the manner of the *Lacedaemonians*, that some of the yonger should arise, & give him place; not one amongst them all would stirre, and the reason, which they alledged was; that himselfe had begotten none, who in their age might doe the like to them. Last of all, in regard of *Wealth*, *Riches* are no way comparable to a Childe. *Adam* called his first begotten, *Cain*, which signi-

*Plut. Apoph.
Lacom.*

*Patric. Sen.
de Repub.
lib. 4.*

ties a Possession, as if his chiefest and onely treasure, and yet hee was then Lord of the whole World, had consisted in him. *Cornelia* the wife of *Paulus Æmilinus*, when a certaine Lady of *Campania*, that was come to visite her, having bragged sufficiently of her sumptuous Robes, and precious Ornaments, desired in the end to have a sight of hers; shee sent immediately for her children, who being come, *Behold*, said shee, *these are the Jewels and Gemmes in which I most delight.* In a word; all worldly things are nothing to the comfort of a childe. God had endowed *Abraham* with honor, health and victory; hee had enlarged his substance, encreased his

Gen. 15. 2.

his Flockes and multiplied his Heards; he stood posselt with Gold and Silver in great abundance; yet all this he accounted nothing, because hee wanted Children; His speech imports no lesse; *O Lord God, saith hee, what wilt thou give mee, seeing I goe Childlesse?* as if for a Childe hee would willingly have relinquished all those other blessings.

Iobs patience stood as immoveable as the Centre of the earth, notwithstanding the news of much stern disaster, did without any intermission assault his eares with the various reports of sad events. For though one came to him first, and told him, that as his Oxen were ploughing, and his Asses

M 5 feeding

feeding in their places, the *Sabeans* by violence drove the all away; then another, even while his fellow was yet speaking, that Fire from heaven had consumed all his Sheepe. Afterwards a third in like manner, that the *Chaldeans* had slain upon his Servants with the edge of the sword, as one scarce sensible of the losse, hee did not shrink a whit under the burden; but as soone as the last messenger had related unto him the tragicall destruction of his children, hee then rent his cloathes, and shaved his head, and lying groveling upon the ground; he filled the Aire with cries, and lamentations. The like subject did produce in *Psalmeticks* king
of

of Malice, Envy, Hatred, &c and workes us to the acting of his most damnable designs? When was it that *Cain* with a parricidiall Hand put a sad period to his Brothers life, but when Rage, and Discontent were set enthroned in his Bosome? And therefore *Parents provoke not your* —

4. And lastly, by provoking them to anger, wee hinder in them the operation of the Word; It cannot be grafted, where this *Weed* doth grow. Yea, wee weaken in them the power and successe of prayer. For who can lift up a pure hand, that hath a muddy heart. Let not Fathers then unlesse they desire to deprive their Chikdren of eternall hap-

Iam. i. 21.

happineſſe, provoke them to anger.

Again, *Children* muſt learn from hence, to faſhion their minds to *Patience*, and with *Meekneſſe* to embrace what ever injuries, and indignities are done unto them by their Parents. For though cruelty in a father towards his Childe bee a grievous ſinne; Wrath yet, and ſtubborneneſſe in a childe towards his father is a more enormous, and prodigious crime, *Filios non modo reticere parentum iniurias, ſed etiam a quo animo ferre oportere*, ſaith the heathen Orator; Children ought not onely to conceale, and ſmother their Parents weakneſſes and imperfections, but ſubmit themſelves with mildneſſe like-

wise to their greatest oppressions. *Quem ferret si patrem non ferret?* saith the Comik; with whom should a man beare, if he should not beare with him that did beget him? It is not for Childre to expostulate wth their Parents in this kinde; but yet let their Parents know, they shal bee countable for all such harshnes unto God. Hee gives the precept, and will require the performance. Therefore *Fathers provoke not your Children.*

Provoke not. He doth not say, *Rebuke not, or Correct not your children.* For both are commanded and required; because great is the profit, which accrues from both. For as touching the first; *Heare counsell, my sonne, and receive*

Pro. 19. 20.

Eccles. 30.
3.

receive instruction, saith Salomon, that thou maist bee wise in thy later end. And againe, Hee that teacheth his sonne, shall vexee hereby his enemy; but shall haue cause himselfe to rejoyce in the midst of his Friends. *Qui non vetat peccare, cum potest, jubet*: Not to kill sinne where wee may, is to cherish it. The Shepheard if hee bee not obeyed at his call, sends forth his dogge to fetch the stragling sheep againe unto the Fold; hee hath a Hooke as well as a Whistle. And therefore as touching the later; Children may likewise bee corrected.

Prov. 19. 45.

The Rod, saith the Wiseman, giueth wisdom, but a Childe set at libertie maketh his mother ashamed. Chasten thy

Pro. 23. 13.

thy sonne therefore, while there is hope, and let not thy soule spare for his murmuring. If thou smite him with the Rod, he shall not die: Thou shalt smite him with the Rod, and shalt deliver his Soule from Hell. The Caution then must bee this; Not to make Food of that, which should be ministred onely as Physicke. Our Rebukes must bee milde, and our corrections moderate. Sweet Bals are best to scowre away the Dirt; and behold the proceedings of our heavenly Father towards his children, may serve all earthly Fathers for a Precedent, whereby to fashion their practise towards theirs. Hee never is so farre incensed against his, as utterly

Psal. 89. 37.

terly to withdraw from them his fatherly kindnesse and compassion. *If they forsake my Law, saith hee, and walke not in my judgements: If they breake my Statutes, and keepe not my Commandements: I will visit their transgression with the Rod and their iniquity with strokes: I will not yet take from them my loving kindnesse, nor falsifie my truth.* Wee must not guide the reines with too rigorous and stiffe a hand. *Metus band dunturui Magister officii*, saith the Orator; *Fear is but a bad Tutor*; and whatsoever lesson he teacheth, it is quite forgotten when we come to libertie. And thus from the Persons, in whose behalfe this Prohibition was awarded, we follow our Apostle
to

to the Reason., upon which it is grounded, *ἵνα μὴ ἀδυσώμῃ*, *Least they should bee discouraged.*

It is drawne from the inconvenience, which usually followes this Act of provocation. And this by the word in the originall is manifested to bee wondrous great. For it is *ἄδυσωλα*, which implies three notable Evils.

The first is a *Heavinessse of the minde*, whereinto children, specially if they be godly & religious, are cast by this unseasonable severity of their Parents; and from hence arise in them sundry sicknesses, and diseases, by which Nature is enfeebled, and many times even life it selfe is abridged. For as a
Moth

Pro. 35. 20.

Moth is to the garment, or a Worme to the wood, so is Sadnesse to the Heart, saith *Salomon*. Parents therefore must have a speciall care to avoide this inconvenience, that they may not bee thought to have begotten Children, with an intent to become themselves their Executioners.

The second *Evill* contained in this word, is that stupid defection of the Spirits, by which they become fearful, and unapt for any noble and ingenuous designs. For finding by experience that their best observance is neglected, and all that ever they can do for the pleasing of their Parents, rejected as ill done, they set them downe, and doe no more,
but

but waxe dull and sluggish
in their undertakings. Now
Parents must be very wary,
that they drive not their
children into this state. For
Children are as it were the
Armes and Hands, by
which their age must bee
defended; the Feet and
Thighes, by which their
Weaknesse must bee under-
propped: and might wee
not justly count him a madd
man, who with some Nar-
coticall medicine should so
stupifie those parts, as never
to have the use of them a-
gaine? Can we then thinke
otherwise of those Parents,
who with their hardnesse
and austerity, so dull, and
stupifie their Children in
their youth, that they can
neither helpe themselves,
nor

northem in their maturer
yeares.

3. And lastly, this *Abuse*,
carries with it, especially in
those, that are not of a good
and generous disposition, a
desperate kinde of contu-
macy. For when they see no
hope of pleasing, they like-
wise cast away all care to
please, yea, many times they
assume unto themselves a
boldnesse to displease, and
make it their sport, and pa-
stime to provoke their Pa-
rents. Now this in a Childe,
is the very height of all im-
piety. Parents therefore must
forbeare such sowre usage,
as may occasion in them
this impiety. The Rider
in breaking of a Colt doth
seldome make use of the
Spurre, but seekes by faire
and

and gentle meanes to ring
him to a perfect pace; It is
the familiar managing of
the Hawke that makes her
forgo her savagenes. A Lion
may bee stroed, hee will
not bee stricken. Kindnesse
may prevaile, where crab-
bednesse shall be excluded.
It is not eyther Lightning
or Thunder, but onely the
sweet and gentle shewes,
which the heavens send
downe upon the earth, that
make her fertile, and willing
to produce such food, and
fodder as is requisite for
Man and Beast. The Sunne
by shining gently upon the
Traveller, made him of his
own accord lay by his Gar-
ment, whereas to spite as it
were the blustering Windes,
hee girded it to him the
N more.

more. *Vnseasonable severitie is a retraction from duty.* Let not Parents therefore provoke their children, least they bee discouraged.

The vulgar Latine reads it, *Vt non pusillo animo fiant* : that they may not bee pusillanimous, white-liverd, or hen-spirited, as wee use to say, which many happen to bee, having beene too much snipped in their Infancy. The Philosopher gives the Reason, when hee saith, *ὁ φόβος ἀντιψυχῆς*, that Feare is to the Blood, as cold is to the water; it hinders Action, and preventeth even Motion. Some therefore alleage this for a reason, why the Children of Israel were not presently brought into the Land of Promise;

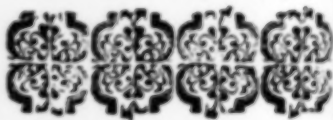
Promise; because having
beene bred up in the house
of bondage, they would not
have had the courage to
looke upon an Enemy.
Dicite pusillanimis— *Say un-*
to them that are fearefull, saith
the Lord, *be strong; feare not;*
behold your God cometh with
vengeance; even God; with a
recompence will hee come and
save you. And thus we have
done with the mutuall Du-
ties of Children and Pa-
rents one towards the other.

Esa. 35. 4.



The Ground of the first
Booke of the third
TOME.

*Servants in all things obey your
Masters according to the
flesh; not with eye-service as
men pleasers; but in single-
nesse of Heart, fearing God:
And whatsoever yee doe, doe
it heartily, &c.*





TOM. III. L. 1. 1.

Having past the two first Combinations concurring to the constitution of a Familie; the one whereof was betwixt the Husband and the Wife; the other betwixt the Parent, and the childe; wee come now to the third, which is betwixt the Master and the Servant; whose mutuall duties, one towards another being thoroughly expounded, our *Oeconomicks* will be
 N₃ full

full and compleate.

Now here as in the two former, the Apostle begins with the weakest, *Servants*. And 1. he gives them a Precept. 2. Directs them in their practise. In the *Precept* we wil first consider the *Persons*, on whom it is imposed; *Servants*. 3. The Duty which thereby is exacted, *Obedience*. 4. The extent of this Duty, how farre it is to reach, and that is, *to all things*. 5. And lastly, the *Persons* to whom it is to be rendered. Generally, *Masters*. Particularly, *Masters according to the Flesh*. This is the deduction of the *Precept*. The direction for their Practise, is set downe two manner of wayes, *Negative-ly*, & *Affirmatively*. *Negative-ly*,

ly, hee shewes the Faults, and Imperfections, which are incident to *Servants*, and would have every Christian to avoid them: For hee would not have the, either *Eye-servers*, or *Man-pleasers*. *Affirmatively*, he seeks to fashion them to the contrary; For hee would have their Obedience grounded upon an upright heart, and guided by the feare of the Lord; *Servants bee obedient in all things to them, that are your Masters according to the flesh, not with Eye-service, as Men-pleasers, &c.* And thus having shewed the severall parts, which must bee the ground-worke of our ensuing discourse, I returne to the Precept, *Servants obey.*

This Precept was so much

the more seasonable, because servants in the Apostles time being converted to Christianitie, did thinke themselves hereby exempted from the yoke of servitude; for it seemed unreasonable, that hee, whom Christ with his precious blood had redeemed frō the power of the Devill should continue a slave to him, who being not converted to the Faith, was still a slave himselfe unto the Devill. But this opinion was altogether erroneous, and no doubt suggested into the mindes of men, by that great enemy of man, that so the Gospell of Christ Iesus might bee scandalized amongst the heathen, as having no other ayme, than
utterly

utterly to subvert all discipline. The Apostle therefore to silence such specious *Plees* prescribes a contrary command; in which every word is of sufficient weight to evince both the Equity, and Necessitie of what is here enjoyned. For hee spake here to Christians, and yet hee did not, call them Brethren, though indeed they were Brethren, but he stiled them Servants.

The word in the Originall is, Δῆαδ, and implies, not such attendants, as wee usually now have. For though wee hire them for wages, their condition yet is free & ingenuous; but such as the ancients usually had, who were either taken in warre, and so were called of the

Latins, *Mancipia*, because *Manu capti*; & *Servi*, because *in bello servati*: Or they were bought with a *Price*, and were therefore wholly in the power of their Lords, to be disposed of as they pleased.

And such a kinde of Bondage may still stand with Equity, being used with Mercy, & moderation. For,

Baruc. i. 11

1. The Iewes being captivated, by *Nebuchadnezzar* were commanded by God to quiet themselves in that estate, and willingly submit their necks to the Babylonian yoke.

Gen 17. 12

Lev. 25. 24.

2. *Abraham* had such in his house; and the Iewes were permitted to have such.

3. The Apostles in their Epistles impose Subjection upon Servants, most of whom

whom in those times were no other than Bond-slaves; *Art thou called, saith SPaul, being a bond-man? Care not for it; but let every man abide in that calling, wherein he was called.*

1 Cor. 7. 21

4. Not onely the Philosopher calls such kinde of servants, *ἐλκυστὴν ἡμετέραν*, an animated possession; but in holy writ they have the like Title. In *Iob. 1. 3.* the Servants of that holy man are put into the Inventory, as a part of his Goods and Chattell. And in *Exod. 21. 21.* The Servant is stiled his Masters money. But many things are objected to the contrary. For,

1. Some affirme this servile condition to be against the Law of Nature.

2. Others to bee a fruit of sinne.

A

A third sort, will have it to bee against the Law of Christ, who hath purchased such a liberty to the world, that now in him all are one.

The fourth and last kinde of opposers say, it is against the Apostles owne Rule, in the 1 Cor. 7. 23. *Be not any longer the servants of men:* To all which I answer in order. And first to the first.

Every Subjection is not against the Law of pure Nature. For even in the state of Innocency, there was a politicke Subjection of the wife to her husband, and of Children unto both. The Image therefore of God, in which wee were created, takes not away all Subjection, but only such a Subjection

on as takes away all Dominion. But this can never happen to the basest Slave that is; for though his Master have Dominion over him; hee hath yet dominion over the Creatures, and this is in him a part of Gods Image.

2. It is true, that Bondage is a fruite of Sinne, and so is Sicknesse, so is Death, and so are all other temporal punishments whatsoever, and yet they still remain; but as in them, so likewise in this, the curse is taken away to Gods Children. Christ hath purchased a liberty both for our soules and Bodies; but so long as wee live in this World, wee must account it a great happines to receive

primitias

primitias, the first fruits of it, and these are our spirituall liberty from sinne and Satan, from Hell and Condemnation, which is a fore-runner to that perfect freedom, which wee expect in the Kingdome of Heaven, when wee shall not onely bee freed from the power of sinne, as here, but even from all molestation thereof; the sting of it shall bee plucked out, and the Teeth of it shall bee broken; It shall not bee able then either to bite or barke at us any longer; Our enfranchisement, shall not onely bee from the evill of servitude as now it is by Christ, but likewise from servitude it selfe.

3. I grant, that all are
made

The servants duty.

made one in Christ, and all Distinction of Bond, and free is taken away; but how? It is taken away from the Spirituall Body of Christ, which is the Church; but not from the outward Bodies and Societies of men here upon Earth: For then there should be likewise no distinction either of Countries or Sexes: There should bee neither *Scythian* nor *Barbarian*; Male nor Female. They are all one in regard of the inward, and spirituall man, as also in regard of the meanes by which men are led to everlasting happinesse, but in regard of the outward Man they still abide Masters and Servants, Prince and People, Bond & Free, Noble and Ignoble.

Paul

Paul had converted *Onesimus*, a Servant; and a runnagate, hee did not keepe him yet at Rome, nor discharge him his Masters Service, because he was called, but sent him backe to *Philemon*, who although in regard of the Faith, hee were to esteeme him as a Brother; yet his outward condition was to be a Servant still.

4. And lastly, concerning the Apostles owne Rule, *Be no longer the servants of men*; It must bee understood of the Conscience, which is to admit no other Lord than Christ, and not otherwise: for hee speaks not there of any bodily service unto men; nor is there indeed any one word throughout the whole Scrip-

Scripture, which doth any way countenance a licentious libertie. *Religion* frees no man from his Duty, but rather bindes him the more unto it : Search all the Records of Truth, and ye shall finde that the embracing of the Faith was never held a dispensation from these Tyes. The *Anabaptists* therefore erre, that thinke the Rule and Government of Christians over Christians, repugnant to the freedome of the Gospel. The Papist likewise is mistaken, while hee counts Heresie a sufficient ground to take away the Sovereignty of Kings, when the Apostle here allows not Paganisme to prejudice the authority of a private Master over his Family.

*Gerson. qu.
1. de Possess.
Ecclesi. ca. 9
& qu. 2.
c. 8.*

Family. If they bee Servants, their duty is required; *Servants bee Obedient.*

The word in the Original is the same, which he used unto children; and as there, so here it implies;

1. An humble promptitude in entertaining the commands of others.

2. A carefull application of our best endeavours to a quicke performance of the same. Their Obedience must expresse it selfe;

1. With *Reverence*, and that internally, and externally; Internally, they must not despise either the Person of their Masters, or the place, but must count them worthy of all Honour, that the name of God and his doctrine bee not evil spoken

ken of. Externally, their speech and their behaviour must bee such as may not favour either of contempt, or contumacy. They must feare their Masters. This is that which the Lord himselfe requireth in all his Servants. *If I bee a Master,* saith hee, *where is my feare?* *Mal. 1.6.* And in *Ephes. 6.5.* Our Apostle exacteth feare, and trembling from them towards their Masters.

The second Character of their Obedience must be Patience. They must endure without resistance, rebukes and Corrections, bee they never so bitter, and unjust. For if when we do well, and suffer wrong, wee take it patiently, this is well pleasing unto God. *Agar* being
roughly

1 Pet. 2.20.

roughly dealt withall by *Sarai*, ranne away, and would not abide her chastisements, but the Lord by an Angell did controule this course, & advised her to returne home to her Mistresse, and to humble her selfe under her hand. A Servant may lawfully withdraw himselfe, so it be done conveniently, and without despising his Masters authority, till the fury of his unjust anger be allayed. For so *David* conveighed himselfe from *Saul*; and the Ægyptian that directed *David* to the Amalekites made him sweare, not to deliver him into the hands of his Master from whom hee was fled; neither did *David* sinne in an oath. For in
Dent.

1 Sam. 30.
 15.

Deut. 23. 15. it is let downe as a Law, that if a servant were fled from his Masters cruelty, especially if hee were a Heathen, who little regarded the very lives of their servants, hee should not bee presently redelivered, but kindly entreated, till mediation might bee made for the reinstating of him in his Masters favour; but hee must not shew him selfe at any hand peremptory and rebellious. And thus much of the duty; the Extent of it followes.

In all things. A Servant, like a Bow in the hand of his Master must not be bended or unbended, but according to his will and pleasure. *I am a man in authority,* saith the Centurion, and *I say unto*

unto one, Goe, and he goeth; to another, Come, and bee com-meth; and to a third, Doe this, and bee doth it. But there are some of that sturdy disposition, that if the things enjoyned them doe any way crosse their credit, prejudice their profit, disturbe their ease, or are contrary to their liking, they will either not doe them at all, or they will doe them with a left hand, and as they list themselves. Their usuall cōplaint is, that the master whom they serve is a churlish *Nabal*; and one that forgetteth all humanitie, both in exacting, and rewarding the service that is done him. But this is not enough to unyoke them from their *Obedience*. For though they receive

receive no comfort! from their masters; God yet, to whom, and for whom they doe their service, will not leave them unrequited. *Iacob* served a hard *Laban* 21 yeares; In the day hee melted away with heate; in the night he was benumbed with cold; yea the very sleepe departed from his Eyes, that nothing might miscarry, which was committed to his charge; all which *Laban* regarded not; but God in the end requited his care, and travaile in a large measure. And surely whatsoever a man doth, that shall hee receive of the Lord, whether he be bond, or free. And therefore *Servants be obedient in all things.*

Eph. 6.8.

In

*In all things.*i. in all outward things, which are indifferent and lawfull. Even Servants must look to that supreme *Power*, whereunto their Masters are but subordinate, and bee wary of doing any thing but the command of the one, which they know to bee countermanded by the other. The Master of our flesh is to bee obeyed so farre as he commands not that, which is forbidden by the Master of our Spirit, saith Saint *Hierome*. They which please them in this kinde are utterly condemned. It is said of *Pharaoh*, *That both hee and his servants sinned*. And indeed many are contented to prostitute their best indeavours to their Masters most adulterate

adulterate designes. *Absalons* followers were very forward in smiting of *Amnon*; and those of *Caiaphas* to spit in the face of our blessed Saviour, & to buffet him with their hands. Let a great one make a scoffe of Religion, and presently his Attendants to keepe him company will doe the like. As there are Flatterers in Princes Courts, so also are there in private cottages. Many Apprentices, and Journey-men, will never bee unfurnished of a Lie or an Oath; that they may fill their masters houses, as the Prophet speakes, *by bribery and cruelty*; whereas indeed, they should humour them no farther than stands with the safety of a good Conscience.

Mat. 26. 67

science. The Servants of wicked *saul* were none of the best, yet they refused to execute his unjust sentence upon the Priests of the Lord, though his commands had beene enough to countenance the deed. Let Christian Servants therefore much more abhorre to please any Flesh so farre, as to displease the Lord. The Apostle aymes not at a lawlesse, and irreligious *Obedience*, he onely forbids such a dimidiated, and arbitrary subjection, as Servants according to their owne fancy are willing to tender, when he saith, *Servants be obedient in all things.* This for the extent. The Persons follow, to whom this Duty must be tendred, and that generally,

generally, *Masters*; Particularly, *Masters according to the flesh.*

Kueius. The very Title speakes the Equity of the Precept, as well as that of Servants. For as the word *Servant* intimates an Obedience to bee exhibited to to another; so the name of Master implies a due Obedience to bee exacted from another. Whosoever therefore is a Master, must bee obeyed, whether hee bee rich or poore, kind or crabbed, a true beleever or a false. The Apostle sets it downe indefinitely, without any difference of condition, *Servants bee obedient to them that are your Masters;* And we must understand it likewise without distincti-

on of Sexe. For the *Head* of the Family, bee it Man, or woman, must be obeyed. *1 Tim. 5. 14.* No *Salik Law* for the cutting off of this. But to passe by this; why doth the Apostle say, *Obey your Masters according to the Flesh?* What needed this addition? I answer, that this may bee referred eyther to Masters, or Servants. If to Masters, the sense is this, That Servants must bee obedient even to such Masters as are fleshly, and carnall men. And indeed what greater praise can happen to a Christian man, than to shew himse lfe a *Ioseph* in the house of a *Putiphar*?

If to servants, they serve as a limitation, & shew them to bee subject onely in respect

spect of their flesh; and so here are two things remarkable. The one exprest, *viz* That the Bodies of servants are with Christian mercy and moderation to bee disposed of at their masters pleasure: They should learne therefore from hence, willingly to suffer their flesh to be commanded, and corrected by them. The other implied, *viz*. That none but GOD alone must bee acknowledged to have dominion over their soules and consciences. It was the answer of a *Lacedemonian* youth to his Master; That hee might command him what was wanting but he should quickly finde that it was in his choyce not to do it. *Errat si quis existimat*

Sen.

Servitutem in totum hominem descendere, saith the Hea-then moralist; *Pars melior ejus exempta est*; Bondage descends not upon the whole man; his better part is still exempted: the Bodie may bee obnoxious to the imperiousnesse of a Master; but the minde remaineth still as free as Aire; and can never bee so pent up in her earthly prison; but ever, and anon shee will be breaking forth as farre as heaven.

The Rule which man hath over man, is onely temporall, and in outward things. A Servant must be of the same Trade and Calling that his Master is of; but hee is not bound to bee of the same humour, or Religion with his Master. It is a fault

fault not to give the Master what thou oughtst; but it is a greater fault to give him more than thou shouldest. Give unto *Cesar* that which is *Cesar's*, but still reserve for God that which is Gods. It is our Saviors own Caution; *Feare not them which can kill the Body, but are not able to kill the Soule; feare yee rather him who is able to destroy both soule and body in Hell.* And thus wee have done with the Precept, and are now to fall upon the direction for the Practise; and first of the Negative part thereof, wherein two faults commonly incident to servants, are absolutely prohibited. 1. They must not bee *Eye-servers*.

Eye-service is said to bee
O 4. that

Luk. 12. 54

that which is done onely in the presence of the Master, and with no better intent, than to please him for the time, that hee looketh on. For his backe shall bee no sooner turned, but such a servants labour will bee at an end. Our Saviour himselfe gives us his true Character. Hee sees his master deferres his comming, and begins therefore to tyrannize over his Fellowes, and gives himselfe to rioting and drunkenness, consuming in thole and other such desbauched courses his Masters substance. And amongst the Heathen most were of this nature. It was wittily and fitly therefore answered both of the Persian and African; The one being

being demanded what Provender would best fatten up a horse, replied; *The masterseye*: The other, what dung would most enrich the Field; made answer, *Tā cū Armōre iſum*, *The steps of the Owner*: His continuall walking about to oversee what was done unto them himself. The Apostle would have this fault to bee farre removed from Christian servants; His Exhortation therefore is *Servants bee obedient to your Masters in all things, but not with Eye-service.*

Nor as Men-pleasers. And this may seeme to bee the Fountaine from whence issueth the former faultinesse. Now hee may bee said to bee a Man-pleaser,

*Habent hoc
in se natura-
le blanditie,
etiam cum
reſiciuntur.
Placent; ſe-
pe excluſe,
noviſſime
reſciuntur.
Sen. quæſt.
lib. 4. cap. 3.*

that applies his beſt endeavours more to pleaſe man, than God. A fault frequent enough in theſe later dayes, and which in many places hath ſhaken the foundations both of Church, and Common-weale. Wee are all of us, high and low, naturally inclined to cover praiſe, and from what mouth ſo ever it proceeds, wee give it a chearefull entertainment, notwithstanding our owne Conſcience whiſpers inwardly unto us, that it is not any way deſerved. *Cræſus* King of Lydia drove *Solon* out of his Kingdome becauſe he could not flatter him; *Dionyſius* put to death *Philoxenus* the Poet, becauſe hee was ſo bo'd as to tell him that the Veries
which

*Dialo. pro
Imag.*

w^{ch} hee had published, were
absurd, yea some are ambitio-
us of it in a prodigious
manner. *Lucian* tels us of a
great Lady, who being fair,
& comely, but of a low sta-
ture, a certain Poet having
composed Verses in com-
mendation of her, among o-
ther beauties extold her for
her talnesse, comparing
her for height and streight-
nesse to the Poplar, and
finding by her gesture, that
she so gloried in this, as if
shee had felt her selfe real-
ly shot up to a longer
measure, hee tooke all oc-
casions to sing them in her
hearing; till at length one
of the Assistants said
unto him in his care, Πί-
ταχο δ' ἔτρε, μὴ δὲ ἀνακταί πο-
δὲς τίς γυναικῶν: *My friend*
give

give over, that thou move not
the woman to rise up from her
seate, and so betray the falshood
of thy *Encomiums*.

Lib. 3. ep. 51.

The like, but more ridiculous, is reported of *Stratonico* the Wife of *Silencus*, who being bald, and having scarce so many haire upon her head, as one, whom *Martial* mentions in his *Epigrammes*, employed a company of Poets to commend her Tresses, with promise of a Talent to him that should doe it best. Yea there are some that affect it in their Pictures, and will enioyne the Artist, when their eyes are naturally grey, to make them blacke; when their Nose is long, to make it short, and so to alter, or add
what

whatsoever other perfection themselves doe most approve and desire should be in them; not remembering that in so doing they cause their fancy to bee drawne, and not their feature. Now this inbred propension in every one, to heare and beleeeve, whatsoever may bee any way advantageous to his glory, is that which drawes so many *Sycophants*, about the Eares of Greatnesse, who make her proud of what shee neither is, nor hath, nor caring so they may raise themselves, to ruine those on whom they most rely. But hee that is truly wise will carefully avoid them. *Gulielmus Perissiclus* termes them *Sacerdotes Diaboli*; The

Pro. 30. 17.

*Lucian dial.
pro imagi-
nib.*

The Devils Priests; and *Salomon* saith their discourse is *Panis mendacii*, *The Bread of Lies*. *Rehoboam* was fed with it by his Courtiers; *Abab* by his Priests; They found it sweet at the first, but in the end it proved Gravell in their mouth, and was an occasion of ruin unto both.

A famous Statuarie came to *Alexander* the Great, and offered to transforme the high Hill *Atho* wholly into his Figure, making him hold in cyther hand a City; No, said *Alexander*, I prethee leave the Mountaine *Atho* untouched in his place, and wrong it not so much, as to reduce the vastnesse of it to the similitude of a Boddy so little as mine. O that the sonnes of the mightie would

would learne of him, not to lend an eare to those, who with a commendation too ranke and over-growne, should go about to set forth their merit. *Tobias* when a Kid was presented unto him, would not accept it, till they had satisfied him, that it was not stoln; if great ones would doe the like by those Encomiums, which are daily given them, and admit of none, but what were duly theirs, and not stolne from others, they should not bee so obnoxious to miscarrying as they are. But *Aristippus* hath now no other *Plee* for all his base insinuations, than that without the there is no life or conversation to bee had with *Diouysius*, or any other
of

of his straine. Their Eares he findes are in their heeles, and unlesse hee lay his head in the very dust before them, hee cannot bee heard. Yet this shall not free him from the stroke of vengeance. For if a poore, & filly wretch, that is afraid of his Masters wrath, and hath a feeling of his owne wants, may not yet for the avoyding of the one, nor for the reparation of the other, insinuate himselfe into his masters favour, by wicked and sinister meanes; what shall we thinke will become of those, who in imitation of him, speake onely *placenta*, Butter and Oyle to their Superiours, not caring how they dead in them all goodnesse, so they

they may give a life to their owne greatnesse? Surely the hand of the Highest is drawing upon the very wals of such mens houses, the Character of their destruction; and it shall quickly come downe upon them to the bruising and breaking of their hairy Scalpe; Let Subjects and Servants therefore bee obedient unto those, that have authority over them, in all things, but but not with *Eye-service*, nor yet as *men-pleasers*.

Men-pleasers. Who never doe any service, but when it may bee seene; desiring out of their owne particular ends, by flattering and deceitfull courses to purchase their Masters praise, but never striving to procure

cure his profit. Such as these I may well liken to Players, who seek so to perfect their Action, that it may please, but the end of their pleasing is to benefit themselves. They appeare not upon the Stage till their spectators bee come: No more doe these put hand to their worke, but when their Master is by, to looke upon them, and applaud them. But Saint *Paul* would have Christian Servants in the performance of their duties to know, that they are alwayes in Gods eye, and it is hee that requireth their diligence; They should not therefore serve as *Men-pleasers*: but whatsoever they doe, they should doe it heartily, as to
the

the Lord, & not to me. And thus from the negative part of the direction wee will now passe to the Affirmative.

In this 3. things are propounded for the fashioning and conforming of a servants Obedience to the right modell.

The first is, *Singlenesse of heart*, and is prescribed as a Counter-check to that same *ὑποκρισιν*, the *deceitfull service* of the Eye.

The second is the feare of God, and meetes with the other defect of servants, by which with a fraudulent and sinister kinde of industrie, they onely seeke the applause, and praise of men.

The third and last, is a couragious and chearefull per-

performance of whatsoever is enjoyned them: for they must doe it *in* ~~in~~ *Heartily*, and with a willing minde, and presently hee addes the Reason, *I hey are servants un-to G O D, and not to men.* Touching the former, wee may consider it two manner of wayes. 1. As it is in the Servants of God. 2. As it is in the servants of men. As it is in Gods Servants, it excludeth,

1. *All Hypocrisie.* For he that hath a single heart, had rather bee good, than so accounted, whereas the Hypocrite, so hee may seeme faire in the Barke, cares not how rotten hee bee in the Body. His desire is to satisfie his owne lusts, but hee would not the world should bee

be aware of it. Formall precisenesse therefore must keepe his countenance, while Legions of uncleane spirits revell in his Conscience. Againe, the single-hearted man will serve God at all times, whereas the hypocrite upon the Sunday perhaps will shew himselfe like the *Dominical letter*, zealously red, but all the weeke after, Hell shall not be blacker than his deeds, nor the grave colder than his devotion.

2. It excludeth, *fleshy wisdom*, *Bonus homo tyro est*, saith the Epigrammatist; and in the Gospell our Saviour saith of his Disciples, *Behold I send you out like Sheepe in the midst of Wolves*. It is *Saul* that must make a *Machivillian*.

Matth. 12
Eph. 51.

chivillian; It is *Achitophel* whose words must bee embraced as an Oracle. *Jacob* was a man of great understanding, in matters that concerned the good of his soule, but in other things so plaine and open, that he lay exposed to the craft of whosoever would surprize him.

3. It excludeth, *All spiritual Pride*. For a *Single heart*, is an humble heart; If God send crosses and calamities, it will not answere, nor justifie it selfe, but will make supplication, as *Iob* speakes, to his Iudge, and ingenuously acknowledge, that he doth handle him so for his corruptions. Yea if when he prayes, the Lord vouchsafe to answer him by the sweet

sweete whisperings of his blessed Spirit; so lowly yet is he conceited of his owne worth, that he will not beleeve, that he hath harke-
ned unto him.

4. It is against the pro-
pertie of a single *Heart*, to
be either doubled, or divi-
ded. Men have a double
heart, that waver, and are
tossed with uncertainties;
such as are now for God and
godlinesse, and shortly after
for sinne, and for the Flesh;
now resolved to leave such
a fault; as perswaded it is a
fault, & by and by they to it
again, as being perswa-
ded it is none. Again, Men
have divided hearts, when
in respect of the world,
they will serve both GOD
and *Mammon*; or when in
matter

1 King. 17.
33.

matter of worship they will bow to Christ and *Eaſt*. The people that came to inhabit *Samaris*, had a divided Heart, for they feared the god of the Countrey, becauſe of the Lyons which hee ſent amongſt them, and they feared alſo the gods of the Nations.

5. A *ſingle Heart*, is a harmeleſſe heart, and ſurely hee that harbours it in his breaſt, is ſeldome prejudiciall to his Brother, either in word or deed. Not in word, for his deſire is to live without blame, even in the middeſt of a crooked and froward generation, and to ſhine as a light in the world. Hee hath learned of *Michael* the Archangell, not to returne a railing accuſation,

Iude 2.9.

culation, no not to the devill; but to say, *The Lord rebuke thee.* Againe, not in Deeds. Hee is not like *Dan*, a Serpent by the way, or an Adder in the path, biting the Horse heeles, so that the Rider falleth to the ground; *Fænum non habet in cornu*; he is no horned Beast, that will be goring whomsoever hee meetes, but *dux & miles*, an innocent and harmelesse Dove.

6. And lastly, a *single heart*, is a cleare heart, a quiet heart, and a constant heart.

1. It is a cleare heart, a heart, which is at no time so overcast with mists of ignorance, and Clouds of passionate Affection; but that it is able to discern the

P things

Phil. 2. 10.

Luk. 21. 28.

Amos 5. 18

things that are excellent.

2. It is a *quiet heart*; The day of the Lords comming is to the Righteous a day of redemption, when they *shall lift up their heads*; but to the wicked a day of *darknesse*; and why? but because of the terrours of a guilty conscience, which produce nothing but cramps; and cold convulsions in the soule. Sathan hath no sooner drawne a man to sinne, but hee would drive him into desperation, by possessing him with feare. *Cain* after hee had slaine his brother, was so miserably distracted, that hee fled from his owne Father, as from a deadly enemy. Philosophers asking, why Swine make a greater noyse when they

they be taken, thā any other Creatures, render this reason; that by an instinct of Nature they know when they bee taken, nothing is desired but their lives. Sinners are Swine, 2 *Pet.* 2. ult. and ever grunting: their Heart is like the raging Sea, which casteth up nothing but mire, and dirt.

3. And lastly, it is a *Constant Heart*, a heart free from infidelitie, free from grudging, and free from all distrustfulness. Such a one had holy *Iob*, when neither the fury of the Devill, nor the folly of his Wife, nor the frenzy of his friends, could any way alter the dialect of his patience; but in the depth of his disasters he cryed out, *Shall wee receive*

P 2

good

Iob 2. 10.

Rom. 8. 35.

good at the hands of God, and shall wee not receive evill? the Lord hath given, and the Lord hath taken, blessed bee the name of the Lord. Yea such a heart had blessed Paul, when having propounded a question, he gave also the resolution; *Who shall separate us from the love of Christ? shall tribulation, or anguish; persecution, or famine, nakednesse, perill or sword? Surely no, I am perswaded that neither life nor death, nor Angels, nor Principalities, nor Powers, nor height, nor depth, nor any other Creature shall ever be able to separate us from the love of God, which is in Christ Iesus our Lord. And thus much concerning singlenesse of Heart, as it is in Gods servants; we will now treat of it, as it is in the servants*

servants of men. And in these it may bee discovered divers wayes.

1. Hee may bee said to serve in *singlenesse of Heart*, who eyes not the condition of his Master; but whether hee bee rich or poore, milde or moody, hee considers his Authority, and thereto suites his Obedience.

2. If for Conscience sake, and not either for feare of punishment, or hope of reward, hee doe apply his best endeavours to the performance of his masters commands, counting, *ipsum officium esse fructum officii*; the thing done a sufficient recompence for the doing.

3. He would seeme what hee is, and hee would bee what hee seemes. For there

are servants, who like lying Hennes, will make a great deale of cackling, though they seldome Lay. Like a Mill that is loose hung, they keepe a mighty clacking, but grinde no Grist. I may liken them to nastie dung-hills, that are covered over with Snow; an outward diligence distinguisheth their inward sloth: like the Partridges of *Paphlagonia* they have two hearts, the one pious, and officious, stirring them up to all dutifull obsequiousnesse, so long as the Master looketh on; the other impious and inofficious, moving them as soone as his backe is turned to fraud and negligence; but hee that obeyeth in *singlenesse of Heart*,
hath

hath but one heart, and that is ever like it selfe; as painfull being alone, as if he had the world for his spectator.

4. And lastly, hee may bee said to serve in *singlenesse of heart*, that serves with a faithfull heart. Now this faithfulness in a servant expresseth it selfe, in severall things.

1. In the diligent and ready performance of what his Master shall enioyne him. Yee may see it in him, whom *Abraham* sent to seek a wife for his sonne *Isaac*. Having received his instructions, he presently began his journey, and being upon the way hee invocated the the God of his Master for the good successe, and dispatch of his businesse; and

P 4 when

*Ovid. lib. 2.
Fast.*

when hee was come to the house of *Bethuel*, hee could not bee drawne to taste a morsell of meate, till he had delivered his message; but servants now a dayes, I speake for the greater part, are like *Phœbus* his Crow, they may be sent in haste, they will returne at leasure.

2. In the concealment of his counsels and Secrets, a thing wherein servants are usually too too much defective. For indeed they may bee counted so many spies in the house, whose common practise is, where they may be heard, to blaze abroad, whatsoever may tend to their Masters or Mistresses reproach; having at once cast off, both the religious

religious feare of God, and also the reverend respect of his Image in the persons of their Superiors. I finde yet such fidelity among some heathenish slaves, as may set a blush upon the face of Christian servants. *M. Antony* the Oratour, had one, who though hee were conscious to those incestuous practises, wherof his Master was accused, and knowne to have carried a Lanthorne before him at such times, did yet with patience endure the greatest tortures, that an incensed rage could possibly devise to put him to, and by his constant secrecy delivered him from the malice of his adversaries. *Panopio* had another, who when the rest of his
P 5 fellows,

*Val. Max.
lib. 6. cap. 8.*

*Macrobius l. 1.
Saturn. Cals
him Vrbis
mut.*

fellowes, upon his proscription had given notice to the Souldiers, that they should finde him at his Countrey house, came and informed him of his imminent destruction, and having changed apparell with him, and put on his Ring, conveighed him out at a backe doore, went presently into his masters chamber, lay down in his Bed, and there received that mortall wound, which was intended unto him. It is but a short story, yet full of admiration, that a man on such a sudden and in such a hurry, should so calmly compose himselfe to die for another. There is yet a third example, equal-ling; if not surpassing in some respects eyther of these.

these. *Antius Restio*, perceiving his Domesticks, when the *Triumviri* had proscribed him, so farre from grieving at his misfortune, that all their care was to ransack his Chests, and make havock of his goods, stole away by night from amongst them; yet not so covertly, but that one of them, whom he had often caused to bee cruelly whipped, ignominiously branded, and used with all the contumely that a Rocky-hearted Tyrant could devise, had a curious eye upon him at his departure, and while they that enjoyed a happier condition in his house, were ravening upon his substance, hee who was onely the shadow & resemblance
of

of his insulting pride, & inhumanitie, shewed himself a constant follower of him in his misery; and by a Stratagem did bring his life out of the check of danger.

Abunde fuisset iram remittere; ille vero adiecit etiam charitatem: In such a case as this, not to have sought revenge, had bin an act which might richly have deserved praise; but hee did likewise adde a Character of his Love: As if hee had beene trained up in a better Schoole, than that of nature, & taught by Christ himselfe, to recompense good for evill. All which considered, I cannot but set a brand upon the brow of Fortune, who suffered such noble and heroike spirits to lie disgraced

ced under a servile name.

It is true, *Quot servi, tot hostes.* A mans worst enemies are commonly those of his own house; but many times they come not such to our hands; they are made such by our usage: wee desire they should rather feare us for our severity, than love us for our lenity: They must not so much as open their lips before us, but like senselesse statues, keepe a continuall silence. Nay, they cannot cough or sneese, but they are sure of rebukes, if not of blowes; yet these are onely naturall infirmities, and cannot bee suppressed, when the motion taketh us. No marvell therefore, if these, that may not speake before their masters,

sters, delight themselves in speaking of their Masters; whereas others, whose mouthes are not sowed up in this manner, have often set their own life at nought for the preservation of theirs. *In convivis loquebantur, sed in tormentis tacebant*; they talke at the table, but in the midst of Tortures are as silent as the dead of night, and will not bee made to finde a Tongue wherewith to betray, either the life or reputation of their Lord.

If thou hast a servant therefore, treat him with love like a Brother. *Sit tibi quasi anima tua*, saith the Wise-man, Let him bee unto thee as thy soule; He doth not say, *Dimidium anime*, the one halfe

halfe of thy soule, as Horace calls a friend, but *anima integra*, thy whole soule. *Sicut viscera mea suscipe*, saith Paul to Philemon, concerning his fugitive Onesimus, Receive him as mine owne bowels. But alas ! many use their servants, as they doe their shooes, when they are growne old, they cast them on the dunghill. If they happen to bee sicke, presently out of doores with them. But if God will one day lay it to our charge, that we did not visite the sicke in other mens houses, what vengeance must wee expect, when he shal charge us with casting them out of our owne ? The Centurion went to Christ for the recovery of his Vassall. And
surely

surely they which neglect the good of their attendants in this kinde, are men, as *Paul* calsthem, *Sine compassione, without compassion.* The like are they, who in any other kinde are currish & crabbed unto them; And how should any Fidelity be expected from them, when wee never cast so much as a mild aspect upon them? The best Vessels if they bee long in the Sunne, will hold no liquor. It is the like with servants; the heate of our anger continually beating upon them, makes them *plenos rimarum*, full of leaks, and unwilling, if not unable to keepe and retaine, what is committed to their secrecy. Let us shew them more of our favour,

your, and then wee may rely more on their Faith.

3. The *faithfulnessse* of a servant expresseth it selfe in well husbanding of that which is committed to his charge; not purloyning the least thing that belongs unto his Master, to dispose it eyther to his owne, or others use, without his consent; a sinne too frequent amongst many; but to deterre them from the practising of it any more, let them looke into the fift of *Zachar. v. 2.* and they shall reade of a *flying booke*, the length of it is twenty Cubits, the breadth of it is 10. and it is full of *curses*, even from the one end to the other, *It shall enter into the house of him that stealeth, and craftily*

craftily conveigheth to his private use, that which should goe another way, and shall consume the Timber, and the stones thereof.

Obiect.

I, but will some say, as long as I take from no man else, I may bee bold a little with my master, especially when it is so little, that I neither can nor would hurt him therein.

Ans.

I answer, that this lesseneth not the Theft, because it is from the Master, but augmenteth it the more. For the Lord endures it lesse in a childe towards his father, than in one stranger towards another. And it is sure, that hee who maketh no conscience of robbing them, will make as little of robbing any. So saith *Salomon,*

mon,

mon He that robbeth his father
or Mother, and saith it is no
sinne, is the companion of a de-
stroyer .i. Hee will easily
joyne with open robbers, to
spoil others of their goods
also. Besides, to say, it is but
a small thing; and my Ma-
ster will neither be the bet-
ter, nor the worse for it;
The truth is, hee that will
cracke his conscience for a
trifle, will hardly bee kept
from straining it, when
Achans Wedge of Gold, or
his *Babylonish* garment
shall come in the way: Hee
that will serve the Devill
for a Penny, will bee more
serviceable to him for a
Pound; hee will encrease his
worke, as hee augments his
wages. And whether it
hurt thy Master or no, that
is

is not the question, it hurteth thy owne soule, by transgressing the commandement, and incurring the curse.

Gen. 39. 8.

4. The *faithfulness* of a servant is seene in wisely distinguishing with *Ioseph* the things committed to his trust, from those which are excepted. It was wanting in our first Parents. All the Trees in *Eden* were allotted for their use, onely one was exempted, yet so exorbitant was their Appetite, that they usurped upon that, and brought thereby the wrath of God upon themselves, and their posterity.

5. It is *fidelity* in a servant, I will not say, obstinately to deny, but modestly to delay

lay the execution of such commands, as in his owne true judgement, and understanding, cannot bee performed but with prejudice either to the state or honour of his Master, till such time as hee may informe his ignorance, or reduce his willfulnesse to a more judicious contemplation of the businesse. The French Inventory will afford us a remarkable example in this kinde. *Philip D. of Burgundy*, knowing that the Towne of *Campiegne*, situated upon the River *Oyze*, in the borders of *Picardy*, might much advantage him in his Designes, resolved either by love or force to reduce it into his subjection; whereupon hee began a fresh to practise

praisise with *Charles VII.* who notwithstanding hee had beene formerly deceived by his oyle glossings, did yet afford a credulous Eare to his new enchantments, and to assure himself of his friendship, did faithfully promise to surrender it up into his hands; to which effect he wrote severall times to the Lord of *Flavy*, whom himselfe had entrusted with the charge and government thereof; that hee should deliver it up unto him. But he considering the importance of the place, delayed the Duke, till hee had wrought the King to a revocation of his Grant, by letting him know the dangerous consequences that might have ensued

ensued thereupon; regarding more the loyalty he ought unto his Sovereigne, than the profit, which might have accrued unto himselfe from the Duke, had hee beene forward in the Action. And indeed as the Historian saith; *C'est un bon service de desdire le Maistre, quand il commande à son dommage.* It is a speciall piece of service to put off the Master, when he commands to his owne detriment.

6. And lastly, it is seene in avoyding all lying and dissembling, whether for his Masters, his owne, or other mens advantage. Now that servants may bee the better incited to this *faithfulnessse*, let them consider:

1. The

Pro. 13. 10.

1. The promise which is annexed thereunto, *The faithfull person shall abound with blessing.*

2. The punishment which attends the contrary.

God often payes the unjust Person with his owne Coyne, hee scourgeth him with his own rod; bringing upon such as have bin unfaithfull servants, povertie, want, or other worse calamities, & that by the means of unfaithfull servants, that their sinne may returne upon them with more bitterness.

3. Let them know, that the onely way to learne how wee should rightly use our own portion of Goods, is by the carefull use of other mens, as they shall happen

happen to come into our
hāds. For he that wretched-
ly rioteth and consumeth
his masters Goods, is for the
most part given over by
Gods just judgement, to bee
a waster of his owne. Let
every servant of man there-
fore, if he desire to bee the
true servant of God, labour
in all his courses to shew a
single heart; For *better is the
poore in the uprightness of his
heart, than hee that abuseth his
lipps, and is a foole.* Yea let us
all take heed, that Sathan
beguile us not from the
simplicitie that is in Christ
Iesus. And thus much con-
cerning the first thing re-
quired to the fashioning of
a servants Obedience, ac-
cording to the true modell
Singleness of heart. The se-

Q

cond

Luk. 16. 12.

cond followes, and that is the *Feare of God*.

The onely thing indeed, which will make all our wayes, words and workes to favour of simplicity and sincerity. As the cause therefore with the effect, the Apostle hath placed it, with *Singlenesse of heart*, and that right well. For he that feareth and regardeth onely man in the performance of any duty, will prove wavering & unconstant, as being guided and directed by an unconstant rule. For the *Feare* of man takes no impression longer than hee is present; but the *Feare* of God stands firme in the breasts of the godly, because they have him ever before their eyes, and hee neither
ought

ought, nor can at any time
bee imagined as absent. The
very Stoick could affirme,
that there is a God within,
& a good Angel evermore
about us, & that they need
no light to looke into the
nature of our actions. What
was that, which preserved
Ioseph frō the *Siren* incātati-
ons of an adulterous & lust-
ful Mistris, but the *fear of the*
Lord? *How can I doe*, said he,
this great wickednesse, and so
sinne against my God? Had he
been a meere man-pleaser,
he might, and would no
doubt have satisfied her
lewd demands; but because
he revered his Celesti-
all Master, he could not doe
that injury to his terrestri-
all. It is the *fear of God*,
which must restraine ser-

Epietus.

vants, from whoring, drinking, stealing, gaming, and other the like prodigious and enormous courses. It is the *fear of God*, which must make them diligent and faithfull in their businesse; as knowing, that though the eye of their Master bee away, yet that of their Maker is upon them, who will not winke at their error, but will severely punish their offence. In a word, it is the *fear of God* which will move them with *Abrahams* servant, daily to powre forth their prayers to heaven, in the behalfe of their Master, and the rest of the family, & for the good successe of his owne endeavours. Servants then must learne from hence, so to labour

bour in their severall places and functions, as to feare God, even that God. 1. Who set them in that Calling. 2. Whose eyes are evermore upon them, watching and observing with what diligence they discharge their duties in those Callings.

Againe, Masters must also learne, if they would have painfull and trusty servants, to chuse such as are religious; and frame to religion such as they have chosen; that knowing what it is to bee subject to their Master in heaven, conscience may compell them to bee subject to their earthly Master also. Wouldst thou have thy servant to please thee in *all things*? worke him first to please God in

all things : Wouldst thou finde him faithfull? see then hee bee a *Ioseph*, that will not sinne, and bee unfaithfull to the Lord. Wouldst thou have him profitable? see hee bee an *Onesimus*, and then, howsoever in times past he were never so unprofitable, he will bee profitable to thee and others.

Commonly, all that if stood upon in the choice of servants, is onely skill and abilitie for those services, wherein we purpose to imploy them. So it is said of *Salomon*, *Hee saw Hieroboam was a man fit for the worke*. But as for Religion, no great matter is made of that, and yet it is all in all. For I avouch, the ungodly servant, how fit so ever hee may seeme

seeme for our turnes, to bee unprofitable; and that a servant fearing God, though comming farre short of the other in wit, knowledge, and dexterity for the well managing of businesses, ought yet to bee preferred before him, as farre more profitable.

For first, the evill servant drawes the curse of GOD upon all his indeavours, so that many times the wisdom of such a one, like that of *Achitophel*, doth vanish into foolishnesse; whereas on the contrary, by vertue of Gods blessing, prospering what ever the righteous man takes in hand, even his foolishnesse and simplicity, in respect of the deepe policies of the

Psal. 1. 3.

Q 4

wicked

Pf. 37. 16.

wicked man is turned into wisdom, and sorteth to a very good and happy effect. When *Ioseph* had the ordering of *Putiphars* affaires, and *Iacob* of *Labans*, all things were well. *The little of the just man*, saith *David*, *is more than great riches of the wicked*. It is spoken there of his wealth; but it is true likewise of his wit, of the inward gifts of his minde, as of the outward Goods of this life. A little wit, a little skill, and a little knowledge in a godly servant, shall goe farther, and prove more advantagious to his Master, than twice as much in an evill servant.

2. The wicked servant doth not onely bring the curse of God upon himselfe
and

and his endeavours, but upon the whole family wherein he lives. So *Achan* endangered the whole Army; *Jonas* the whole ship, in which they were; whereas on the contrary, for a godly servants sake, other in the house have fared the better. Such a one is like the Arke of God under the Roofe of *Obed-Edom*. Hee brings with him a blessing upon his Master, and the whole household.

2 Sam. 6. 17.

Neither are ungodly servants unprofitable onely to the body, but also to the soule, infecting all that are about them with the contagion of their corrupt example; whereas the other by their good and vertuous lives adorne the Go-

spell of Christ, and cause it to appeare beautifull in the eyes even of profane and irreligious Masters, gaining them often times to the love, and liking thereof, even as the beleevving wife doth the unbeleevving husband. Masters therefore must either chuse such servants as are religious, or seeke to make them such when hee hath chosen them.

But what shall Masters doe, that their servants may bee such ?

1. They must cause them to pray, and reade the Scriptures in their private houses.

2. They must bring them to the publike hearing of them in the Church.

3. They

3. They should be a light and a Lanthorne to them themselves. *Pessima defluxio, quæ provenit à capite;* A sicke head distempers all the other parts; and a darke eye makes a darke body.

4. And lastly, they must reſtraine them from profane company, and allow them libertie at convenient times to converſe with ſuch as feare God. While *Saul* was amongſt the Prophets, himſelfe did likewise prophcie. Let it be a fragrant flower, or a ſtinking weed, which we handle, our Fingers will bee ſure to retain the ſmell. *Iudas* was honeſt while hee converſed with Chriſt: 'twas after hee had conferred with the Priests and Elders, that out
of

of a greedy desire of the wages of unrighteousnesse, hee plotted the death of his innocent, and harmlesse Master. And thus much concerning the second thing required to the fashioning of a Servants obedience to the true modell, it is the *fear of God*; I come now to the third, *Whatsoever they doe, they must doe it heartily*. And here we will, 1. Consider the Duty. 2. The Inducement thereunto. As concerning the Duty. *Whatsoever they doe they must doe it, in & x^{us}*, with a heart, and a soule. The word implies two things.

1. That they should doe what their Masters enioyne them chearefully, and as it were for their life, without any

any murmuring, or repining. And it is very likely that some Christian servants in the time of the Apostles obeyed their masters more for the necessity of their condition, than any willingnesse they had unto it. *S. Paul* therefore seeks to cure this evill, when hee commands them to doe whatsoever they doe, *freely, from their heart*, and without any enforcement.

Now then may wee bee said to doe a thing with our heart, when the heart not onely desires to doe it, but withall rejoyceth, and is much delighted in the doing of it. On the contrary, when the heart holds off, and is averse and refractary, though the outward work be

be done, it is done yet onely by the hand, and not with the heart. For as *Prosper* well, *Si quid inuitus feceris, fit de te magis quàm facis*; If wee doe any thing unwillingly, it may rightly be said to be done by *us*, but it cannot be said to be done of *us*; and in this our master hath no more from us, than hee hath from his Asse, or from his Oxe, a meere extorted labour; and what reward can wee expect for this? *Animus est, qui parua extollit, sordida illustrat; magna, & in pretio habitare honestat.* It is onely the condition of the minde, saith the Morallist, which gives the forme to ever thing, and makes it either respected, or disrespected both of God
and

and man. It was the hearti-
nesse of the poore Widdow
in the Gospell, which made
her two Mites be so applan-
ded by our Saviour, when
the large offerings of the
Pharisees were not a jot re-
garded. The Souldier that
brought a little water in his
Helmet to his Sovereigne,
was more regarded of him
than the greatest of those
Peeres that courted him
with costly presents. It is in
service, as it is in sacrifice; if
the heart be wanting, it can
never be acceptable.

2. In that hee saith,
in ψαλμ; hee sheweth, that
servants should not onely
expresse life in their actions,
but likewise Love in
their Affections; and no
lesse approve of the Com-
mander

minder, than they doe of
 his commands. And indeed
 these are things for the
 most part combined one to
 the other. For no mā can go
 chearefully about a busi-
 nesse, unlesse hee love and
 respect the person that en-
 joyneth it. And therefore in
Eph. 6. 7. It is expressely set
 downe, that they should
 serve *per' Dñias*, with good
 will. And indeed according
 to *S. Ambrose*, *Nemo melius*
obtemperat, quàm qui ex cha-
ritate obsequitur. None serve
 like those, that serve, be-
 cause they love. And thus
 much concerning the Du-
 ty; the Inducement fol-
 lowes.

As to the Lord, and not to
men: that is, as they who
 rather and more principally
 serve

serve the Lord, than men, even in the performance of those offices which are exhibited unto men. For though the use and benefit of the worke bee to redound to man, the minde of the worker yet is to look specially unto God. And here wee must note, that the *Negative particle*, doth not inferre it; an unlawfull thing to serve men, or in serving to regard them. It only shews, that in the performance of all Duties wee should not look so much to our earthly Lord, as to Christ our heavenly Lord. It is a knowne rule in the exposition of holy Writ, *In comparationibus sæpe negari illud, quod non est excludendum, sed tantum alteri postponendum:* that

that in comparisons a thing many times is denved, which must not yet bee utterly excluded, but onely postponed to another; as in *Marke 9.37. Whosoever receiveth me*, saith our Saviour Christ *receiveth not mee, but him that sent me*. i. hee receiveth the Father that sends, more, than me that am sent; for hee receiveth mee for his sake. And so in this place. *Whatsoeveye doe. doe it heartily as to the Lord and not to me*. i. to Christ your Lord rather than to me; because it is for his sake that ye serve them. And indeed there is great reason, why even in vile and externall duties they should bee said rather to obey God, than men, though they doe them

them wholly at their command, and onely for their profit.

For first, they which obey are Christs by right, more than their earthly Lords: They bought them to be their servants with gold, and Silver; but Christ bought them to be his with no lesse price than with the effusion of his owne most precious blood; they redeemed one by the body, & that no farther than out of one servitude into another; but Christ hath ransomed both soule and body into a glorious liberty, that shall last for ever; and therefore Christ is to be served before them.

2. Our earthly Masters are to be obeyed no otherwise, than Christ prescribes; they

they are to him as a steward to a Noble man; hee hath the command of all the inferiour Servants; but if he command any thing that is contrary to the will of the Lord, they are to suspend their obedience.

3. Christ himselfe hath declared it to bee his will and pleasure, that *Servants should obey their Masters*; and in his wisdom and power he hath ordeyned some for soveraignty, and some for subjection; All which considered, Christian servants may be rightly said, even in the performance of any office to their Master, to serve the Lord, and not men. And it is a great motive to doe whatsoever wee doe, heartily, considering that
the

the eye of Christ can scrue
it selfe into our inmost re-
treates; and that in every
Action, hee more regards
the heart, than the hand.

The defects of men to-
wards men in their obser-
vance arise from a want of
feare and reverence to-
ward God. We have it from
the mouth of a Heathen,
That he who behaves him-
selfe impiously and perfidi-
ously towards him, can ne-
ver bee *single-hearted* to-
wards Man. In all the works
therefore of our vocation,
wee must studie rather to
keepe a good Conscience,
than to gaine the applause
of men. For how laudible
so ever our outward Obedi-
ence may seeme, it is but
hypocriticall and adulterate
if

if referred to an ill end. A Christian servant must not think it enough to please his earthly Lord, unless hee please Christ who is his heavenly one. To conclude, this is the manner of Christian obedience, that every faithfull man should so doe the workes of his Calling, as if there were none in the world besides God, and himselfe. For then hee will not dare to doe those offices for men, which he knowes are hatefull unto him, but will shew himselfe so farre serviceable to the one, as that he may bee truly serviceable to the other. And thus much concerning the Precept imposed upon servants, as likewise of the Obedience required

quired at their hands. Now follow the Inducements which must stirre them up to the tender of this Obedience; & these are drawne from those things, which usually make the greatest impression in the mindes of men, Reward and Punishment. In handling of the former we will consider,

1. The qualitie of the Reward proposed. It is a Reward of inheritance.

2. The Person from whom it is to bee expected, and that is the Lord; *Tee shall receive from the Lord.*

3. The certainty of receiving it; *Tee know that hee shall receive.*

4. And lastly, the Reason of this certainty. For *Tee serve the Lord Christ.* As touching

touching the quality of the Reward.

It is the Reward of Inheritance. But in this may some say, lyes a contradiction. For a Reward is commonly that, which wee give unto servants; an inheritance which wee bequeath to sonnes. Whereunto I answere, that the Apostle speakes not of any temporall Reward, which might in worth bee correspondent to their labour, but of that eternall beatitude, which God conferreth upon his Saints, and which farre surmounteth the worth and excellency of all humane obsequiousnesse whatsoever: and he calls it, *Αποδοσις*, a *Retribution*; not that men are able any way to interest them.

themselves therein, by the dignity of their workes, but because in regard of some circumstances it obtains the similitude of a recompence.

For first, as Wages are not given, but to them, that worke; no more is the Kingdome of heaven conferred on any, that are idle. They that would have it, must not lie snoring in the lappe of worldly pleasure; but diligently labour in the workes of their Vocation.

2. As wages are not given till our worke be ended, no more is life eternall, till our course be finished: after the Race the runner must looke for his reward; and after the combate the Souldier expect his Crowne.

2 Tim. 4.8

R

Now

Now as this heavenly reward is for two respects, in which it resembleth wages, entituled by the Apostle, *Arruatidone*, a *Retribution*; so for two other respects, in which it differeth from wages, it is called *κληρονομία*, An *Inheritance*. For,

I. Wages are given as a due to him that worketh; but this heavenly reward proceedeth wholly from the grace and liberality of him, that doth conferre it. For when we have done all that is commanded us, wee are yet unprofitable servants; and what have wee done, which was not our duty to doe? We are all of us, *Filii divini beneficii*, The Children of divine kindnesse, as *S. Augustine* termes us,

Luc 17 10

us, by grace saved through faith, and that not of our selves, it is the gift of God.

2. Wages have usually a proportion with the worke for which they are paid; but this heavenly reward hath no proportion with our services; For what proportion can there be, betwixt that which is finite, and that which is infinite? It is called therefore an Inheritance, to exclude it wholly from being a Desart. For Children come not to inherit their Fathers lands by vertue of any merit; because most an end the land is purchased before the Childe is borne; much lesse can we by any such title lay claime to heaven, who can not pretend so much as

R 2

this

Rom. 8. 15.

this, that wee came out of the Loynes of our Coelestiall Father. For wee are his Children onely by grace, & not by any priviledge of Nature. So speaks the Apostle, *Ye have received the spirit of Adoption, by which ye cry, Abba Father.* Now Adoption admits no Merit. For if Civilians define it rightly, *Adoptio est gratuita assumptio personae non habentis ius in hereditate ad participationem hereditatis*; Adoption is the free assumption of a person, that hath no right in the inheritance, to a full participation of the same.

The right which wee have to eternall life, *ἡ ἀθάνατος*, as Hesychius speakes, is not a guerdon, but a gift. We have it, *Prop-*

ter promissum, according to S. Gregory, yet not *propter commissum*; It is not *factum*, but *pacum*, saith S. Aug. the Mercy of the Giver, not the Merit of the Worker, which deriveth it upon us. The possession of this life yet, is as the Apostle termes it, *Αντιμισθια*, a Reward, or Retribution. And the Lord so stileth it; not to puffe us up thereby with any vaine conceit of our own sufficiency; but only to cheare and hearten up with some kinde of solace, the debility of our Nature. And therefore when the Scripture saith, that God the righteous Iudge will one day render the Crowne of righteousness to those that are his:

1. I except with S. *Augustine*, where should this righteous Iudge bestow his glory, but where the mercy of a loving Father hath bestowed his Grace? How should any righteousness be seene, if Grace, which justifieth the sinners, and wicked men, did not precede? *Quomodo ista debita redderentur, nisi prius illa in debita darentur?* How should the things which are due, be rendred, if first the things that are not due, were not given?

2. I adde, how should hee impute righteousness to our workes, if his owne indulgency should not hide that unrighteousnes, which is in them? How should hee thinke them worthy of *Reward,*

ward, unlesse out of the riches of his mercy, hee did abolish that in them, which is worthy of punishment? Yea the Scripture seekes to humble us a little farther. For it doth not onely forbid us to glory in our works, because they are the *free gifts* of God; but teacheth us withall, that they are stained and defiled, and such as being brought to the rule of his judgement, will be no way able to satisfie.

But how then are we to understand that saying of the Apostle in *Heb. 6. 10.* Where he saith, *God is not unrighteous, that he should forget our workes, and the labour of our love:* as if in justice it were fit hee should remunerate our good endea-

R 4 vours?

vours? I answered; we must remember first of all, that even this promise, like all the rest, could afford us no benefit at all, if the free covenant of mercy, whereon relies the hope of our salvation did not goe before.

2. Being resolved in this, wee ought to bee securely confident, that God will not suffer our good performances, how short so ever they come of true perfection, to passe without a worthy *Retribution*. For according to S. *Augustine*, *Fidelis Dominus; qui se nobis debitorem facit, non aliquid à nobis recipiendo, sed omnia promittendo*: The Lord is faithfull, and makes himselfe our debtor, not by receiving any thing from us, but by promising

promising althings unto us. Now promise is a debr.'Tis requisite therefore, that God should recompence our workes, though not for any worthines in them, yet for his own engagement. Here is matter then of comfort, generally for all that groane under the heavy burdens of their sinnes, and earnestly desire reconcilement; if they doe what in them lyeth, a reward attends them, and it is a *Reward of Inheritance*, even a weight of immortall glory, in comparison whereof all the sufferings of this present world are to be counted nothing: And this must animate them to persevere with all alacrity and patience in the exercise of godly workes;

for unto these belongeth this good, and gracious *Re-tribution*. But servants may draw from hence a more particular solace. For it is to them that the holy Ghost himselfe doth particularly apply the words, and that without any limitation or exception; to shew, that there is no Vocation so vile, so abject, and so base, but if men piously undergoe it, a reward shall follow it. Servants therefore should not,

I. So much regard the outward face of their Calling, but how meane so ever it bee, so it bee lawfull, and honest, should labour to discharge it with a good Conscience. For this is the counsel of the *Apostle*, Let eve-

ry man abide in the same Vocation, wherein he was called; For he that is called in the Lord being a servant, is the Lords free-man; And hath as large a Patent to bee good as in the highest degree of dignity whatsoever. *Nulli preclusa est virtus, omnibus patet*, saith the very Heathen, Vertue keepes open house, and without any respect of persons gives a faire access to all that come, whether they bee Male or Female; rich or poore, bond or free. *Lazarus* in his rags shall be admitted into her inmost Cabinet, when *Dives*, notwithstanding his Purple & fine Linnen shall not bee received into her utmost Courts. Honour, beautie, riches, and the like, are no incitements to her favour.

Wee our selves chuse not a
 horse by the sumptuousnes
 of his trappings, nor she her
 followers by any accessory
 complements. If their man-
 ners be blamelesse, no other
 defects shall ever lessen the
 in her estimation. Againe,
 hee that subjects himselve
 to flesh'y lusts, is in a baser
 bondage, than hee that is
 enthrall'd to a fleshly Lord;
 The one being voluntary,
 & so an argument of a dege-
 nerate spirit; the other on-
 ly of necessity, which never
 brings wth it a brand of infam-
 y. *Diogenes* shew'd as free
 a mind, whē the Pirates set
 him forth to bee sold in the
 Market, as ever he had done
 in his better fortunes. For
 being then demanded by a
 Chapman, what hee could
 doe;

Diog. Laert.

doe; *I can rule and governe,*
said hee; *them that are free.*
And afterwards, so little
prejudice and inconveni-
ēce did he meet within that
servile state, that when his
friends would have redee-
med him out of it, hee said,
they were unwise. For Ly-
ons were not servants to
their Keepers, but their
Keepers rather unto the; of
whom they stood in feare,
and durst not for their lives
provoke. Other immunities
there are, the consideration
wherof will help to sweeten
the bitterness of this condi-
tion: some of them are wit-
tily comarized by *Martial*
in an Epigramme, which
he wrote to one, who
much groined under this
burden. The tenour of it
is this;

Que

Lib. 9. ep. 94.

*Quæ mala sunt domini, quæ
servi commoda, nescis
Condile, qui servum te gemis
esse dñ.*

*Dat tibi securos vilis lecticula
somnos;
Peruigil in pluma Caius, ecce
jacet.*

*Caius à prima tremebundus lu-
ce salutat*

*Tot dominos; at tu, Condile,
nec dominum.*

*Quod debes, Cai, redde, inquit
Phæbus, & illinc*

*Cinnamus; hoc dicit, Condile,
nemo tibi.*

*Tortorem metuis? podagra,
Chiragraque secatur*

*Caius, & mallet verbera mille
pati.*

*Sure, Con lilus, while thou dost
so bemoane*

Thy

Thy servile state, those troubles
are not knowne

It seemes, to thee, which Ma-
sters doe attend;

Nor doth thy shallow judgement
apprehend

The great advantages a servant
findes.

Above his Lord, in many seve-
rall kindes.

On a course Matt sleepe closeth
up thy sight,

When hee in Downe lies waking
all the night.

At breake of day hee trembling
must salute

A thousand Lords; whilst thou
to him standst mute;

He cannot step into the vulgar
streetes,

But with some churlish Credi-
tor hee meeter,

Clawing his debts with a dis-
gracing note,

When

*When none can challenge Con-
dile for a groate.*

*Dost thou the torture feare?
he would endure*

*A thousand stripes to bee from
Gente Maure.*

When wee cannot fram-
our fortune to our will, let
us conforme our will to ou
fortune; and not suffer the
dislike of our condition, to
make us neglect the dis-
charge of our Dutie.

2. Servants may learne
from hence, not to fixe their
eyes upon those triviall
recompenses, and rewards,
which are promised them
by men for their good ser-
vice, but still to looke to
that eternall *Retard of*
Inheritance, which God the
Father promiseth to his
obedient

obedient Children. So did *Paul* in the execution of his Vocation; he sought not for any glory, grace or gaine from the hands of men, but onely for that Crowne, which the Lord in the great day of his visitation will give unto all that love his appearing. And thus much concerning the Qualitie of that Reward, which the Apostle, the better to stirre up servants to Obedience, propoundeth unto them. The next point is the Person from whom the reward is to bee expected, and that is, *'Am' weis, From the Lord.*

A sure Pay-master, & one that hath Will, and Power to make good what ere he undertakes. Will, for hee never

never useth either delayes,
 or shifts in the performance
 of what hee promiseth.
 Twenty yeares was *Jacob* a
 Servant unto *Laban*, during
 which space by false pre-
 texts and forged Cavillati-
 tions, ten times did he alter
 and change the Wages,
 whereon they had agreed.
 And it is the humor of ma-
 ny Masters to bee unmerci-
 full to their servants in this
 kind. Those of the Apostles
 time thought it enough to
 use them, as they did their
 Beasts. *Δεδοικέναι τοις ζώοις*, saith
 the Philosopher, *Let them*
have meate, and it is a suffici-
 ent meed. To comfort
 therefore such, hee shewes
 that howsoere they may be
 neglected of their earthly
 Lord, they have yet a hea-
 venly

*Ocean, lib. 1
 cap. 5.*

venly Lord, who is liberall and munificent, and will not suffer their Labours to passe without requitall, so their obedience to their Masters be hearty, and such as becommeth religious and Christian men. And what greater assurance can bee looked for? Hee gives us himselfe the Character of his bounty, in *Gen. 1.29. Ecce dixi, Behold I have said*, is that of mans; but, *Ecce dedi, Behold I have given*, is that of Gods: He openeth his hand, and not his mouth; hee shewes his workes, and not his words. *Manifold are his works*, saith the Kingly Prophet, *and the earth is full of his riches*. Man may sometimes peradventure say, *Ecce do; Behold*

PL. 104. 24.

Behold I give, as moved
thereto by some precedent
merit of the partie, to
whom he gives; But Gods
Motto is, *Ecce dedi, Behold I
have given*; Hee provides
for us, before we are borne;
*Fecit, quæ fecit, omnia pro ho-
mine, priusquam dixeret, Fa-
ciamus hominem*; He made al,
that hee made for man, be-
fore ever hee had said, *Let us
make man*. He loved us, when
yet wee had no Being. His
Will therefore is not to bee
doubted of, much lesse his
power; And thus much
concerning the person
from whom the Reward is
to bee expected. I come
now to the third point, and
that is the certainty of re-
ceiving it; *Ye know ye shall
receive*—

Ye

Yee know. It is a plaine inference, that every true Christian, whether hee bee bond or free, should be sure of his wages, so long as hee performes his worke. And indeed there is not the poorest Worme, that crawls upon the earth, but if a Tongue were given it to dispute with man, it might maintaine against him, that the hope hee hath in Christ Iesus onely set a part, hee is of all Creatures the most miserable. But that unspeakable comfort, which is now lockt up in the Bosomes of those that are marked with the Seale of Gods Spirit, and have received the adoption of sonnes, is, that though their present life be full of misery, and vexation,
and

and that themselves are oppressed, and cast downe on every side, they *know* yet, that hee who raised up the Lord Iesus Christ from the dead, shall also raise up them at the later day, and for all the light and momentany afflictions, which they have endured here, reward them with an exceeding weight of glory; *They know it.*

And indeed Faith should be confident; *By Faith yee stand*, saith the Apostle; And *By Faith wee live*, saith the Prophet; It is the very soule & Spirit of the inward Man. If wee beleeeve not, wee are dead to God-ward; and his soule will take no pleasure in us. *Woe unto him*, saith the Wise man, *that hath a double heart*

1 Cor. 1.

Abac. 2.

heart, and to the wicked lipper, and faint hands, and to the sinner that goeth two manner of wayes. Woe to him that is faint-hearted, for hee believeth not; therefore shall he not be defended. It is not the property of faith to waver like a Reed to and fro; nor of the faithfull, like a Wave of the Sea, to be ever rowling. We are willed therefore to come to the Throne of Grace with boldnes, & not to cast away that confidence, which hath great recompence of reward; but to trust perfectly in that grace, which is brought unto us by the Revelation of I E S U S C H R I S T.

Qui dubius est, infidelis erit,
saith an eminent Father;
Doubt quickly turnes into
distrust.

1 Theff. 2.

distrust. For they which receive not the love of the Truth, that they may bee saved, the Lord shall send them *strong delusions, that they shall beleve lies.* It an honest and vertuous man, saith Saint *Cyprian*, should promise thee any thing, thou wouldest give credit unto him; And when God doth promise thee immortality, wilt thou be so faithlesse as to distrust him? this is not to know God at all; but as holy *Bernard* speakes, *Hoc est in Ecclesia constitutum, in domo fidei, fidem non habere;* This is to bee placed in the Church, that is in the house of Faith, without Faith.

Rev. 2, 25.

It was Christs admonition to the Church of *Thyatira*; *That which ye have already*

ready, hold fast till I come. Let us apply it to our selves, and not suffer the hope & consolation which we have in the mercies of God to be taken from us. The confidence of of a true Christian is an Anchor, w^{ch} being cast into the lanchted bosome of our blessed Saviour, may peradventure flipp a little, but it will soon take hold againe; It is a Sun, which for a time may bee overcast, but on a suddaine the cloud shall bee dispersed; and it shall appeare with greater lustre. It is a Fire, which for a while may lie concealed under the Ashes, but at length it breaketh forth into a brighter flame. Like the Arke, it may be taken by the Philistins; but mangre all their
S. malice.

*Tert. de A.
anima. c. 41.
& cap. 53.*

malice, it shall with joy and triumph bee returned back to Israel, The sweet persuasions, which the godly have of everlasting happinesse, may bee often shaken, but can never be shattered; they may be bowed by the violence of the Tempest, but shall never bee broken. They shall come againe to their former vigour; And howsoever they end their lives; whether by the hand of Tyranny, or by the teeth of wilde Beasts; they goe away with a sentence of peace in their lipps; as *Noahs Dove*, when it reverted with an Olive Branch to the Arke; *Christ is my life, and death is my advantage.*

Knowing, that is, being thorowly assured, that they shall

shall receive from the Lord
a Remard of Inheritance. That
servants therefore may bee
the better induced, freely
and fully to tender their
obedience to those that are
their *Masters according to the
flesh*, notwithstanding any
cruell usage, or unjust neg-
lect, the Apostle propounds
a Retribution, whereof hee
would not have them
doubt, but with a settled as-
surance expect it from the
Lord. *Servants*, saith hee,
obey your Masters in all things,
knowing that yee shall receive
from, &c.

And shall the base & secu-
lar workes of poore and mi-
serable servāts then be thus
rewarded? why this must
animate and encourage us,
not to grow weary of

well doing, but to goe on in all holy & religious courses; For surely the great works of piety in Gods service shal bee more highly rewarded. Again, shall the workes of servants bee rewarded? Here is matter then of comfort for them, and matter of reproofe for those, who being the children of God, are many times yet so overborne by unbeliefe, that they distrust the acceptation of their prayers, and good indeavours. For God will have them *know*, that they shal receive from him a *Reward of Inheritance*; than which nothing is surer a mans owne.

And thus much of the third point, *The certainty of receiving, that which Christ hath*

bath promised. I come now to the fourth and last, and that is the Reason, whereupon this certainty is grounded; *For yee serve the Lord Christ.*

Wages and Workes are Relatives. And therefore Equity requireth, that from him a *Reward* should bee expected, to whom our labour is exhibited.

But how may some say, Can it bee deemed a credible, and likely thing, that they which undergoe base offices for men here upon earth should bee said herein to serve Christ, who is now all glorious, and hath his residence in the highest heavens, where he hath the full ministerie of *Angels*, and needeth not at all the obse-

S 3 quiousnesse

quiousnesse of Man?

The answer is at hand, and hath already beene declared, *viz.* that whatsoever services are done to men at the command of Christ, and for the glory of Christ, are held as done to Christ himselfe. For as *S. Hierome* rightly upon this place, saith, *Servit DEO, qui propter Deum servit homini*: Hee may bee truely said to serve God, that serverth man for Gods sake. Yea Christ verifies it himselfe, when hee saith, *In as much as ye did it to one of the least of these my brethren, ye did it to mee.* And againe, *In as much as ye did it not to one of the least of these, ye did it not unto me.* This is there spoken only of works of charity, as men either
doe

Mat. 25. 40
et v. ult.

doe them, or deny them, one to the other; but it may bee extended to all such Workes of Obedience, as are prescribed, and enjoined us by GOD. For when wee doe them unto men, wee doe them unto him, that commanded them to bee done, and when wee deny them unto them, hee counts them as denyed unto himselfe, and not without iust cause. For hee who being commanded by God to obey Men, shall refuse to submit himselfe to humane authority, would, if he were able, exempt himselfe with all from that which is diuine. When the Israelites therefore wold no longer endure the rule of *Samuel* but would have a King to raigrie

1 Sam. 7. 7.

over them; *They have not, saith God, cast thee away, but they have cast mee away, that I should not raigne over them.*

Now from hence we may learne.

1. That there is no servitude, or Bondage, which is not honourable, if men demesne themselves, therein honestly, and faithfully. For they which are such, are servants unto Christ; and to retaine to him, is the very noone-point of all dignity.

2. That there is no rule or principality, that can vindicate a wicked man from shame and from disgrace. For such are servants to the Devill, which is the very depth of misery and dishonour. And thus much

much concerning the first inducement, by which the *Apostle* would stirre up *servants to Obedience; The promise of Reward.* I come now to the second, *A threatening of Punishment.* But hee that doth wrong, shall receive for the wrong which he hath done, and there is no respect of persons.

Out of this, wee will observe.

1. *A Commination* denounced against all, that shall prove defective in their duty.

2. An *Anticipation* of a secret Objection, which might seeme to weaken, infringe the certaintie of this punishment, in these words, *Neither is there respect of persons.*

As touching the first;

S 5

Some

Some take it as denounced against tyrannous and unjust Masters, to the comfort of the servant, that is so oppressed. For it is no other than if hee should have said; Though Masters be wicked and cruell, doe not yee yet suspend your Obedience, but performe that which is your dutie, and leave the revenge to God; For at his hands they shall receive what ever wrong they doe. Now wicked and imperious Masters may many wayes prove injurious to their servants.

1. By defrauding them of necessary food and raiment.

2. By denying them their due wages.

3. By urging them to labours that are above their strength

Strength of their Body.

4. By wounding their very soules with virulent reproaches.

5. By bruising, and breaking even their Bones with undeserved strokes. All which calamities in a manner hapned to the people of God during their servitude in Egypt. That servants therefore may not through impatience rise up against their Lords, or through discouragement neglect the offices, which are imposed upon them, the *Apostle* tells them, that whosoever he bee that shall thus oppresse the, *He shall receive the wrōg that he hath done.* .i. He shal perceive and feele the vengeance of the highest, proportioning his punishment,

2 Sam. 11.9

nishment according to his injustice. A prooffe of this wee have upon the Egyptians, whom God afflicted with farre greater plagues, than they were able to afflict his Israelites. As likewise upon *Saul*, who was punished in his posteritie for the *Gibeonites*, whom hee had slaine, thinking to gratifie thereby the people, because they were not of the *seed of Abraham*.

Other Interpreters referre it unto servants themselves, as if the *Apostle* should have said, If the hope of a Celestiall reward cannot draw you to your duty, let the feare yet of a grievous punishment drive you therunto: Bee not injurious to your Masters either out of
stub-

stubbornesse; or sloth. For **GOD** the righteous Iudge will with severity exact the forfeiture of your improbity: and of this we have an example in *Gehazi*; *2 King 5. 26.* But with Saint *Hierome*, I thinke that both interpretations are to be conjoyned.

1. Because the *Apostle* speaks generally to all.

2. Because this Commination is inserted betwixt the duties of servants and Masters, that so it might seeme equally to appertain to both. So that this I take to bee the meaning of the *Apostle*, *He that doth wrong*, whether it be the Master, in misusing of his servant; or the servant in defrauding, and despising of his Master, either

either shall receive from God, the wrong that hee hath done. We must learne from hence then;

1. That every sinne shall meete with punishment from God, though peradventure it may scape the severity of men; and what will it availe us to have avoyded their hands, when wee shall fall into his?

2. That earthly Lords, how great soever they may be in power, are no way priviledged or permitted to make litter for their ambitious feet, of those that are under their authoritie. For even they themselves are under God; And as the *Trigedian* speakes, *Omne sub regno maiore regnum est*; No power so

so great, but it is subject to a greater. All must be countable to God.

3. That those men of all others are the most miserable, that count it their happiness to tyrannize over others, as *Sylla* did; for they shall receive the wrong they doe.

4. And lastly, *Eye-servers* and *Mens-pleasers* such as by a deceitfull shewe of industrie, gaine the good opinion of their Masters are here taught, that they lie still exposed to the wrath of God. For hee, who is their heavenly Lord discernes their fraud, and their hypocrisie. *Quaecunque facio, ante te facio*. saith *S. Augustine*. & *illud quicquid est quod facio, melius tu vides, quam ego, qui facio;*

ficio, Whatsoever O Lord :
 I doe, I doe it before thee;
 and it is more apparent to
 thy eyes, than to mine that
 doe it. It behoves every one
 therefore to have a care,
 that what hee doth be well
 done. And thus much
 of the Commination. The
 Anticipation followeth,
*And there is no respect of
 persons.*

Masters might object and
 say; VVho shall call us into
 judgement for the ill usage
 of a slave? The very Law af-
 firmes, that no injurie can
 bee done to them. But say
 we should be questioned a-
 bout them ; we will evade
 either by favour out of the
 hands of Iustice, or by
 force; or if not so, a Bribe
 shall charme the uprightnes
 of

of the Iudge. The *Apostle* meets with these conceits; and shewes that it is otherwise with divine judgement, than with humane. Earthly Tribunals are like spiders webbs, the harmlesse Flie sticks fast, while the hurtfull Hornet breaketh through. But this great judge of heaven and earth, will not be terrified by any power of the wicked, nor yet made flexible by favor, Hee accepteth not, as *Elihu* speakes, the persons of Princes, neither regardeth hee the rich more, than the poore, for they bee all the workes of his hands. And futable to this is that of *S. Ambrose*. *Iustus Index est dominus, causas discernit, non personas;* The Lord is a righteous

Iob 34. 19.

In Eph. 4.

Macrob. l.
1, Saturn.

ous Iudge, and regardeth
not the Person, but the
Plee. Hee heares the com-
plaints of the prisoners, and
hath a listening eare to the
cries of those that are ap-
pointed unto death; nor
shall the wrong they suffer
scape the fury of his venge-
ance. I reade in profane
Story of one *Antonius Ma-*
ximus, who having first of
all most inhumanely whip-
ped one of his slaves did af-
terwards fasten him to a
Gibbet, and on a solemne
Festivall before the begin-
ning of their shewes, did
cause him in that miserable
plight to bee carried up and
downe the place, as if hee
had intended him, like an
Antick to a Maske, the Co-
micall *proludium* to their
ensuing

ensuing sports. A cruelty so barbarous, and void of all humanity, that *Jupiter*, offended with the spectacle, appeared in the night to one *Annio*; willing him to let the Senate understand, that hee did much abhorre it; and without some speedy expiation of the crime, would visit them and their state with extraordinary judgement, which hee neglecting, the one and onely Son he had was taken from him by sodaine death; afterwards being warned hereof againe, for the like carelesnesse, himselfe was stricken with a weaknesse throughout his whole body; so that in the end, by the advise of his friends, he was carried in a Litter to the

the Senate-house, where he had no sooner related what had beene discovered unto him, but his health was presently restored, and hee went on foote out of the Court backe to his owne home; out of which he came not but by the helpe of other. It is attributed to *Jupiter*, but was the Act of the true God, whose eyes, and ears are alwayes open to the afflicted; the remembrance of it may serve as a Bridle to curbe the arrogance of masters, and to keepe them from all insolent oppression.

Againe, servants might likewise object and say; What though we obey not our earthly Masters *heartily*? And what though wee deceive

ceive them sometimes, as occasion shall bee offered; will GOD take vengeance for it upon us poore silly soules? Great is the burthen of our sorrowes, and many be the miseries, which wee endure by reason of their imperious haughtinesse. God will not therefore surely adde unto our griefe by any exercise of his severity, but will rather make us taste of his mercy. The Apostle therefore to cut off this vaine hope likewise even in them, shewes, that God is just, and will not be moved out of pity to favour the poore, nor out of envy to detract from the rich. Hee hath expressely prohibited this respect of Persons in others.

others, and cannot therefore practise it himselfe. In *Exod. 23. 3.* *Thou shalt not esteeme, saith he, the poore man in his cause.* And in *Levit. 19. 15.* *Ye shall not doe uniuersally in iudgement. Thou shalt not fauour the person of the poore, nor honour the person of the mighty; but thou shalt iudge thy neighbor iustly.* So that with him there is no respect of Persons.

From hence then wee may learne,

1. That not onely the wrongs and iniuries, which are done to Kings and men of high preheminance, but likewise those w^{ch} are offered to subiects, I & to the basest slaves, have God for their revenger. It behoves therefore the king & the subiect;

iect; the master and the
 slave to demean themselves
 & rightly one toward the
 other, considering that both
 are equally lyable to Gods
 diuine examinations or
 2. Magistrates & such as are
 Gods Vicgerents upon
 earth, haue here a pat-
 terne for their imitation,
 teaching them, all respect of
 persons being laid aside, to
 give unto every one his
 due. *Astrea*, whom the Poets
 feigned to be the Goddesse
 of Iustice, being forced by
 the iniquity of men to for-
 sake the earth, did fly im-
 mediately to heaven, and
 there tooke up her seat
 inter *Leouem*, & *Libram*, be-
 twixt those two of the
 twelve Signes, which
 are called the L Y O N
 and

and the *Ballance*, where shee fits as the *Egyptiā*s painted her, with her head hidden amongst the *Starres*, to shew that *Magistrates* in the administration of *Iustice*, should like the *Arope-giter* have their eyes canopied pp. frō all such objects as might sway their iudgment beyond the rule and line of equity; a *Iudge* and an *Altar*, said *Architas*, are both one. Men flie to both in case of danger, and necessitie. That hee may be therefore both, he must know it is his duty to prote& the *Pesant*, as well as the *Peere*; the *slave* as well as the *superiour*. And thus I here breake off the thred of this discourse, in which if any chance to taxe mee for the length, I must
unburden

unburden my selfe upon the Apostles method, which gave mee the occasion. It was my resolution at the first, fully to ponce and examine every word of his, that from them I might derive the greater weight unto mine owne. In handling therefore of the two first combinations, I followed his concisenesse; and here where hee tooke a larger field, I was forced to doe the like.

But why may some demand, was hee so brieft in those, and did so much enlarge himselfe in this?

I answer, the reason may bee threefold.

1. Because the property of Pagan servants was to cozen and defraud their

T Masters

Masters, and in their absence, like so many traitors, as *Cato* termed them, feloniously to curse, and speake evill both of their perform, and proceedings. Witness that speech of one in the *Comedie* —

ἔγωγε γὰρ ἰσχυρὸν δυνάμει,
ἔγωγε γὰρ ἰσχυρὸν δυνάμει,

He thought him selfe overjoy'd, when he could get but any opportunity to raile in secret upon his Master: and howsoever they to whom he thē spake were converted to Christianitie, it was but newly yet, and any little discontentment offered them by their Masters, might have made them with the dog returne to their vomit; for the prevention whereof hee seeks by strong enforcements

to tie them to their dutie.

A second reason may bee to expresse the riches of Gods mercy, who despiseth not the very slave that is despised of all; but seeks to make even him a lively stone for the building up of his most glorious *Hierusalem*: and because husbands are willing to enforme their Wives, parents carefull to teach their Children; whereas Masters utterly neglect their Servants; God to supply the defect, doth here afford them a large Volume of instructions.

The third reason is for the comfort of servants, who by this pressing of their duty, may well resolve themselves of Gods affection. The lover never thinkes his

minde sufficiently vented, and is therefore still courting the Object of his love. And so it is here with God; hee doth dilate himselfe in drawing them, to shew, that he doth much desire them.

A fourth and last reason may bee, the intimation of his owne humanity. The *Physitian*, when hee meets with a needy Patient, tels him in briefe, that Kitchen physick must bee his onely remedy. And so the *Lawyer* when hee lights upon a Thred-bare Client, to shake him off the sooner, makes him beleieve his cause will not bee worth the triall. *S. Paul* teacheth them charity, venting his counsell and advise more freely, & more fully in the behalfe

of

of those, whose inheri-
tance in this world was nothing
but the extremitie of mis-
ery, than hee had done for
thē, that were of better qua-
lirie, as if the saving of one
of those had beene a thing
more meritorious than the
other. And thus having apo-
logized for my tediousnesse
in this point, I leave the ser-
vant, and come to the Ma-
ster.

T 3

The



The Ground of the se-
cond Booke of the third
T O M R.

*Masters give unto your ser-
vants that which is iust, and
equall, knowing that yee also
have a Master in Heaven.*





TOM. III. LIB. II.

THIS VERSE which is made the first of the fourth Chapter, I cannot liken better than to a Tree, that by the violence of some earth-quake is removed out of one mans ground into another. For it should bee the period of the former: and so not onely the matter of it, which is oeconomical, and the same with that in the eight Verses immediately going before, but that likewise of the

T 4 Verse

Verse following, which is of a differing straine, doth plainly shew it. *Chrysostome* therefore, *Aquinas*, *Hugo*, *Illyricus*, *Musculus*, *Zanchius*, &c. dispose of it no otherwise; and we subscribing to their opinion, will assume it as a part and parcell of the precedent: thus then it divideth it self into two branches. In the former hee shewes, how Masters are to carry themselves towards their servants: *Yee Masters*, saith he, *downto your servants that which is iust and equal*. In the latter he alleageth a Motive to induce them thereunto; *Knowing that yee also have a Master in heaven*.

As touching the first; In that he doth apply himselfe now to masters, wee are taught that every true dis-

penſer of Gods Word, ſhould not onely bend his endeavours to the faſhioning of ſervants, & thoſe of Inferiour ranke, but ſhould alſo inſtruct, exhort and edifie Maſters and Magiſtrates, together with all thoſe, that have ſubmitted their neckes to the yoke of Chriſt. Againe, howſoever it bee uſuall with Superiours, and that not without juſt cauſe, to complaine of the faults of their inferiours; themſelves yet are ſeldome free from taint, and from corruption. The *Apoſtle* therfore would have neither Maſters nor ſervants to upbraid each other with their imperfections; but every one to amend his own.

2. Concerning the per-

T 5 ſons

sons in whose behalfe this duty is here prescribed, *servants*; They may observe to their endlesse comfort, the great sollicitude and care, which God hath of their well-fare. Hee respecteth both their soules and bodies. For touching their soules; No Monarch hath a greater interest in the Kingdome of heaven than they, if in *Singlenesse of Heart* they discharge those duties which hee in his diviner wisdom thought good to impose upon them. As faire a recompence attends the one, as the other; and therefore the *Apostle* delivereth it with a kinde of Emphasis; *Servants, be obedient to your masters, knowing that ye also shall receive —*

Againe,

Againe, as if he were enamoured of the one; hee seemes to Court their affections with the profer of his choisest Treasure, and so to draw them to his Will; whereas the other, if yee reade and marke the Scriptures, are usually driven thereunto by his most grievous plagues, and deadliest punishments. *Esa* must tell the King, that *Tophet* is prepared for him of old, and it is deepe and large; that the burning of it is fire and much wood, and the breath of the Lord, like a River of brimstone doth kindle it. *Elisha* must threaten *Ahab*, that the Dogges shall eat him, of his Stock that dyeth in the City; and him that dyeth in the fields shall

shall the Fowles of the aire deuoure. He calls to the one in storme and tempest; but in a soft & still voice to the other. *Bomberger* the Sonnes of Thunder are sent to shake the Cedar; but *Barrionah*, the sonne of Consolation must hearten up the Shrub. The state and condition of a servant in the Apostles time was enough to bruise the very heart. God therefore seekes not to breake it, but to binde it up. *Servants*, saith he, *be obedient to your masters, knowing that yee also shall receive —*

Againe, to comfort servants in their distresse a little farther; as hee shewes himselfe there tender over their soules, so doth he here over their Bodies. And because
it

it is an easie thing for any man to abuse the power and authority which he hath over another, and that there is not a more pernicious Creature, than a tyrannicall and cruell master, he limits even their proceedings with his precepts; charging them to use those that are under their government with Iustice and Equity. *Tee masters doe that which is—*

To come then to the duty it selfe; it consisteth of two particulars.

1. Masters must doe to their servants that which is just. *To Negroes.* And in this is included whatsoever may be due to servants by any legall Tie; or according to the positive Lawes, it excludes whatsoever

soever may redound with hurt and prejudice unto them. It hath reference then both to their soules and Bodies. Masters must doe that which is just to their Servants, in regard of their Soules.

1. By using all possible meanes to helpe them unto Grace, as by training them up in the feare of God, by prayer, instruction, and other both publike and private wayes.

2. Having by Gods blessing, and his owne industry brought them to some perfection in this kinde, to prevent a future relapse, they must be very wary to chuse such for their associates in the family as bee just. For if it be an injury to bring a
Servant

Servant into the house, that hath either the Plague, or some other Contagious Ulcer running upon his body, and shall appoint him to worke amongst the rest, whereby to endanger also them; It must bee an injury beyond compare, to bring in a lewd servant, that hath the Plague-soare of sinne upon his soule. For the infection of such a one is farre more dangerous than the other.

Now for their Bodies; *Aristotle* propounds three things so necessary for servants, that they may bee accounted due; Εργον, Τροφὴν, Κόλασιν, *Work, Food, and Correction.* To these wee will adde a fourth, Μισθόν, and that is the hyre, which is

is due to our servants, who are not slaves, like those of former times. Now it pertaines to the justice of the Master, to see, as occasion shall bee offered, that all these things bee exhibited unto them in a due measure: and it is madnesse in him to doe otherwise. For in imposing his taskes, if hee tie them, as the Ægyptians did the Israelites to more, than they are able to undergoe, they will soone grow faint and feeble; if to lesse, sluggish and idle.

2. In giving them Food; if he detract and withhold that which is needfull and convenient, he pines them.

Againe, if he feed them delicately, he makes them insolent.

3. In

3. In using correction; if he be too outragious, & wil punish them beyond the quality of the fault; he may kill their bodies; Againe, if he be too remisse, and will suffer them, whatsoever they commit, to passe uncensured, hee destroyes their very soules.

4. In the allowance of their wages, hee that is too pinching may dishearten them from doing well; and againe, hee that is too prodigall, may the more inable them to doe ill. So that in every one of these there is a meane required, that Masters may doe unto their servants, *To the Master, That which is iust.*

1. Then that he may not erre in the first; let him know

Pro. 37. 33.

know, that every man is not a *Ioseph* to manage himselfe alone the businesse of a whole Family; Even *Moses* when the burden is too great, must have a *Jethro* helpe him to support it. Let him therefore put a hand unto the Plough himselfe; and as *Salomon* speakes, let him bee diligent to know the state of his owne flocke.

2. As touching the second; He that pampereth his Horse shall finde him restive, when hee would use him; so he that travaile him, and will not feed him, shall bee forced for the ending of his journey to make a Hackney of his owne leggs. Let him provide therefore a portion, and give them

them their Ordinary in due season.

3. To avoid the third; Let him winke at slight faults; and for such as are grosse and palpable, let him punish them as *Plato* did, by Deputie; or if he will needs doe it of himselfe, let him stay till the violence of his passion be allayed, that he may doe it with instruction, and moderation, and in such a manner as may bee profitable to them, and his whole Family.

4. And lastly, that hee may not prove unjust in the fourth, hee must allow them such a competency of wages. for their worke, that they may not onely bee able to furnish themselves with things necessary

cessary for the present; but have also some remnant in store for the future. It was *Jacobs* diligence, which looked for this; and it was *Labans* duty to afford it; *Chi ben serve, assai dimanda*, saith the *Italian Adage*. And thus much for the first particular. *Masters doe that which is iust.*

The second followes, *And equall to your servants;* *Ille i Corru*, saith the Originall, which signifies *Equalitie*, or *Equabilitie*. But wee are not so to understand it, as if masters were bound to exhibite to their servants the like honour, and observance, that is exacted from them. For as *Plato* wel, *Totiq; p'it Corru, ut i Ca d'item*. Equall things cease to bee equall, when wee apply them to those
those

those that are unequall. This *is* therefore doth not denote unto us the workes and offices of servants and Masters; which are indeed so differing, that they are plainely opposite; but it is referred to the minde, and manner of working, which in a kinde of an analogicall proportion should bee the like in both. As for example; the proper office of a servant is to *obey*, that of a Master to *command*. Now these in no wise must be changed, for they be particular kindes of duties, and diversly appropriated; but to doe that which we doe in *singlenesse of heart*, and with all alacrity and chearefulnesse, as servants unto Christ; these are duties

ties equally common unto both. And in this look how the Master would have his servants demean themselves towards him; so must he demean himself towards his servant. If he wold have them to obey him in sinceritie & t^e feare of God; his care must bee to command them in sincerity, and the feare of God; if hee wold have the^m to serve heartily, & with good will, he must be sure to governe them with a milde & fatherly affection. So shall he truly render unto them this *icōmū*, this *Equalitie*, which is here injoyned.

Briefly then to epitomize the difference, which is betwixt these termes. That may bee said here in this
 place

place to bee *fast*, which the law requirēth; or which is due to a servant by any Legall Obligation; and on the other side, that to be equall, which charitie and Christian mildnesse doth exact, & which is due unto them by a morall obligation. Now the speciall workes of this *Equalitie* in a Master are these.

1. To account of his Servant, as one made of the same mould, and partaker of the same grace with himselfe. Not as many doe, with a proud and losly minde so to vilifie and contemne him, as if his eye were too good to behold so base an object. For howsoever Master and servant bee words implying a difference

rence of condition; man, and man yet are names denoting the same Nature. Fortune saith *Plato*, hath distinguished the one from the other; but nature is the same in both. *Eisdem semini- bus orti eodem fruuntur cælo; æquè vivunt, æquè moriuntur:* Both consist of the same Elements, and are enlivened by the same principle. Their comming into the World, and their going out is alike in both. This considered, *Saint Paul* in his Epistle to *Philemon* commands him to receive *Onesimus*, being converted to the Faith, *No more as a servant, but above a servant, even as a brother beloved.*

And in this we may finde matter of comfort for Inferiours

riours, and againe matter of Humiliation and Moderation for Superiours. For the Servant is Christs *free-man*; and the Master is Christs servant. Let then the brother of low degree rejoyce in this, *That hee is exalted in Christ*, to be equall with the greatest Prince that ever sway'd a Scepter in the World; yea to bee farre above him, if hee bee out of Christ. Againe, according to Saint *Iames* advise in the same place; Let the Brother of high degree rejoyce in his Humility; even in this, That in Christ, hee maketh equall with himselfe the meanest. Let him not glory in any outward preheminency hee hath over them; but let his reioycing bee,

V that

1 Cor. 7.

Iam. 1.

that such a poore and silly Beggar is his Fellow. And sure this can be no disgrace, or shame to any. For if God acknowledge them to be his sonnes, what disparagement can it bee to us, if wee acknowledge them for our Brethren? Nay, it is a credite, as Saint *James* shewes, a matter to be boasted in; for if they be our *Brethren*, then is God our *Father*.

Let no man therefore of what ranke or calling soever hee bee, feare to admit the poorest Christian for his Brother, though hee were his owne bondslave, but let him do unto him, *That which is iust and equall*. Let not the pride of his heart so puffe him up in regard of his outward condition in the world,

world, as to make him forget his Inferiour, and so to carry himselfe towards him, as if he were not his Brother of the same Christian profession, and of the same precious faith with himselfe. And that he may the better doe this, let him champe a little upon the various changes and alterations, whereunto all humane affaires are lyable. *Cuius accidere potest, quod cuipiam potest*, saith the *Admiral*. Whatsoever wee see happen to any man, may happen unto us. *Ioseph* was free borne, and yet became a slave. And who can promise to himselfe an exemption from the like fortune?

Sen. Herc.
Iur.

Res Deis non, et celeri citatas
Turbine verjat — saith the
 Tragedian. We are driven
 with a Whirle-winde out
 of one state into another;
 and no security is to be loo-
 ked for in the best. *Quem sa-*
pe tran, it casus, aliquando in ve-
nit; The Pit, her may goe
 often to the water, and yet
 at length come broken
 home. Hee knowes not at
 what yeares *Hecuba* began
 to serve; nor when it was
 that *Cresus*, the mother of
Darius, *Diogenes*, I and *Plato*
 himselfe, were made to sub-
 iect their necks to the yoke
 of Bondage; that waxeth
 insolent upon his owne li-
 bertie. But here I would
 have no man to mistake me;
 as if Superiours, might not
 lawfully maintaine the Su-
 perioritie

perioritie and Authority which they have over their Inferiours. My meaning onely is, That no inequality in their civill Calling, should make them forget the equality in the Christian. We must so temper our carriage, that as our equality in Christ may not make us forget our inequality in the world; so on the other side, our inequality in the world, should not make us forget our Equality in Christ. *Masters must doe unto their servants that which is iust and equall.*

The second operation of this Equality, is so to deale with our servants in all occurrences, as when Reason shall require it, to give way unto them. God is absolute

Esa. 40.

1 Sam. 2. 17

in his Empire, and yet hee saith not, like a Tyrant, *Sic volo sic iubeo*— Nor as the sonnes of Eli; *By faire meanes, or by foule, I will have as much as my heart desireth*; But, *Quod expedit facere, faciam*; Hee will doe that onely, which is meet to bee done. And so must Masters to their Seruants. It is an equalitie, which holy *Iob* professeth to have exhibited alwayes unto his; and should hee not have done it, hee should have beene obnoxious to the wrath of GOD; *If I did contemne, saith hee, the iudgement of my servant, or of my maid, when they did contend with mee; what shall I doe when God standeth up? and when hee shall visit mee, what shall I answer?*

The

The third is out of a due consideration of humane frailty, mercifully and gently to entreate our Servants, and with all benignity and love to cherish them, when eyther age, sicknesse, or any other calamity shall have enfeebled their strength, and made them altogether unable for imployments. And for this very cause it seemes to me, that a Master was called by the ancient Romans *Paterfamilias*; The Father of the family, because with a fatherly tenderneffe hee was to looke to all those of the household, as being committed to his trust, and custodie. The Centurion shewed himselfe to bee truly

V 4 such

*Macrobi.
Saturn.
lib. I.*

Mar. 8, 6.

such a one: First, In that he tooke the paines to come himselfe unto Christ for the recovery of his diseased Servant. Secondly, In that he counted him as a child; Lord; said he, *ἰατὴρ υἱοῦ μου*, *my Child lyeth sicke at home of a palsey, and is greivously tormented.*

The fourth is, with a gracious Eye to weigh the merits of a faythfull Servant, and to give him out of course, and above his composition, some kinde remuneration. For when a Servant in his love and fidelity toward his Master shall have shewne himselfe more than a Servant, equality requireth that the Master in his liberality, and

and bounty towards him, should shew himselfe more than a Master. *Servus sensatus sibi tibi dilectus quasi anima,* saith the Wise man. Love an understanding Servant, as thou wouldst thine own Soule; defraud him not of liberty, neyther leave him a poore man. In this hee should not so much regard, what law, and humane custome may require, as what Charity, and Christian meeknesse doth injoyne. For if he performe not those, he shall be counted uniuert, even before the Tribunall of men; but if he doe not these, he shall be arraigned, and condemned of wickednesse and cruelty before the Iudgment-seate

Eph. 6. 9.

of God. There must be an equall, and analogicall proceeding amongst all sorts of men ; and whatsoever superiours doe at any time exact from those that are under them, they must be very carefull to returne unto them the like, *τὸ αὐτὸ*, the very same ; *Si non specie tamen analogia* ; if not in kind, yet in proportion. For this is that, which is here commanded : *Masters doe that which is iust and equall unto your servants*. And thus much of the Precept. The motive alleaged by the Apostle for the observation of this precept is the point that followeth. *Knowing that yee also have a Master---*

Now

Now this is twofold. For first, they must know that themselves also have a Master.

Secondly, It is no ordinary master, but a Master in Heaven.

As touching the first. The onely thing which moveth many to be injurious to their Servants is a high conceit of their owne absolute power : They thinke themselves Lords Paramont ; and altogether free from the checke of any ; hence is it, that often times they break forth into bitter outrages, and when a thing is not instantly done according to their minde, as if there were no difference betwixt their Servant, and their Dog, they
care

care not with what fury they assault him. The Apostle therefore to bridle this intemperancy, which is nothing but a fruite of our arrogant insulting flesh, would have them know, and remember, that themselves are also Servants under the command of one, and the same Lord, and so consequently, fellow-servants with their servants. Now 'tis altogether dissonant from reason, that a servant, though he be of higher ranke, and more honourable place should deale unjustly, and tyrannically with his fellowes. For it is an Axiome with God in the government of his household, what measure wee mete to others, the same

Mar. 18. 32.

same shall be meted unto us againe. We may see it exemplified in the Gospell. He that had ten thousand Talents remitted him, and yet was mercilesse in exacting an hundred pence, *O thou evill servant*, said the Lord unto him, *I forgave thee all thy debt, because thou prayedst me; And oughtest not thou also to have had pity upon thy fellow-servant, even as I had pity on thee?* So the Lord was wroth, and delivered him to the Tormentors, till hee should pay all that was due unto him. It becometh therefore godly, and religious Masters, so to thinke of their servants, as to know them for more than servants; And againe, so to conceit of them-

themselves, as to know that they are lesse than Masters, even fellow-labourers with their Servants in the worke of the Lord.

Worldly Greatnesse doth usually forget her owne subordination to a higher power; and is by reason of this so puffed up, with insolency, that in her carriage towards others she heeds nor iustice, nor equality; we have it instanced in *Pharaoh*. *Moses* and *Aaron* came unto him with a message from the Lord saying; *Thus saith the Lord God of Israel; Let my people go, that they may celebrate a feast unto me in the wilderness: And Pharaoh replied, Who is the Lord, that I should beare his voice, and let Israel*

Israel goe? I know not the Lord, neither will I let Israel goe: But what event had this his supercilious pride? Did it not bring a miserable ruine and defolation upon his whole Kingdome? Masters then, doe that, which is Iust and equall to your Servants knowing that ye also have a Master, who can, and will exact from you a strict account of your whole carriage and proceedings, even towards them. For as it followes in the second place; *He is a Heavenly Master.*

That is; one, who is Iust, omnipotent, omniscient, and to shut up all in a word, God himselfe. And this is a speciall consideration where-

whereby to reſtraine the
cruelty of Maſters towards
their Servants. For what is
the reaſon, that Maſters be-
have themſelves ſo inſo-
lently towards their Ser-
vants, but becauſe they ſee
them altogether deſtitute
of any power or faculty to
withſtand their violence;
and are withall perſwaded,
that there is no Indue that
will enlarge himſelfe ſo
farre in their behalfe, as to
take upon him the repara-
tion of their wrongs? The
Apoſtle therefore to abo-
liſh this conceit, will have
Maſters to know, that is,
aſſuredly to hold, and be-
leeve that they alſo have
a maſter, and ſuch a one, as
is not mortall; but celeſti-
all

all, and will not suffer them to go unpunished, if in any sort they abuse that authority, which by delegation they have received from him over their Servants. Being subject to such a master they ought with all holy respect to observe in every thing, this Justice, and equality, which is here prescribed

For first, this heavenly master is omniscient: and there is no wicked or unjust act can be so closely committed as to lie concealed from his knowledge. His eyes are ten thousand times brighter than the Sun, and there is nothing in Heaven, in Earth, or in the deepe, which ~~he~~ doth not see, yea though

though it were hid, I say not within the Reines and Hearts of our Bodies, but in the Reines and Heart of the lowest destruction. *Omnia coram illo nuda* saith the Apostle; *All things are naked before him.* Tis more than shamelesse impudency therefore in the sight of such a master to entreate our fellows cruelly and protervously. For even the worst kind of servants will be sure to afford *ισθαμινος*, that same eye-service, which was spoken of before. And he of whom we read in the Gospel, never went about to molest or afflict the rest of the household, till his Master was gone a great journey, and farre enough removed

removed from his sight; but this heavenly Master hath his eye evermore upon us; and therefore wee can at no time safely domineere in an imperious manner, and beyond all Iustice, and Equalitie, over those that are under our government and iurisdiction.

2. This heavenly Master is iust and holy; and all iniquity whatsoever is exceeding hatefull unto him. Earthly masters may peradventure now and then, eyther applaud the improbity of their servants, or at least connive at it, because themselves are faultie and defective in the like kinde; But there is no hope that he who dares vio'ate iustice and equity, should please his heavenly

heavenly Master. For both the wicked and their wickednesse are hatefull to the Lord.

3. And lastly, This *Master*, which wee have in heaven, is Omnipotent, and able therefore to revenge himselfe on those whom he abhorreth; nor can any man rescue or deliver himselfe out of his hands. The Children of Israel, and the sons of *Anak*; *David* and *Goliath*, were unequally matched, yet was it man to man: where if either partie be the weaker, it may be redressed in time, either by themselves, or their abettors; or if never, the bodie alone indures the smart; the soule is not a whit endangered; but this Master is the most mighty

mighty Lord, whose face is
burning, and whose eyes are
full of indignation; hee li-
veth not upon the earth;
thou can abide his wrath:
For loe as he foundations of
the Mountaines shake, and
the Hills doe melt away
like waxe, because of his
anger: He extends not onely
to the killing of the Bo-
die; but to the casting
both of soule and body into
Hell: Behold hee breaketh
downe, and it cannot bee
built; he shutteth up a man
and he cannot be loosened.
Will he be unto us, cired the
uncircumcised Philistims,
though they were a mighty
Army, and stood in battell
array; *who shall deliver us*
out of the hands of these mightie
Gods? Erring in the num-
ber.

2 Sam. 6.

Esay 50.

ber; but not in the power of the glorious Deitie: *Who is able to stand before him*, cryed the men of Bethshemesh? *The very Pillars of Heaven*, saith Iob, *tremble and quake at his reproofe*. *At his rebuke he dryeth up the Sea, and maketh the floods desert*: *Their fish rott for want of water, and dye for thirst*; *hee clotheeth the heavens with darknesse, and maketh a Sack their covering*.

How fearfull a thing then shall it bee for sinfull man, whose foundation is but dust, not like those of the Mounraines, and the Pillars of his bodie, but flesh and blood, inferiour to the Pillars of Heaven; and all whose moisture in comparison of the Rivers, is but *Stilla situla*, the drop of the Bucket,

Bucket, to fall into the hands of the living God, who liveth for all eternitie beyond the dayes of Heaven; and is therefore more able to avenge the neglect, and base contempt of his Commandements. The anger of a Prince, though it seeme as dreadfull as the Messengers of death unto us, may bee pacified; if not, his anger is mortall like himselfe. His breath is in his nostrils, and promiseth to them that feare, an end of his life, & wrath together. The hostilitie of a deadly foe may bee resisted with hostilitie againe; though his *Quiver* bee an open Sepulcher, & they all very strong. If not, he can but eat up our harvest, and our bread, our
sonnes

Hier. 5. 16.

Sap. 6. 6. 7.

sonnes and our daughters;
 our sheepe, and our Bul-
 locks; our Vines, and our
 Figtrees; and destroy our
 Cities. But if the anger of
 the Lord of Hosts be kind-
 led, who can put it out? If
 he bee an enemy, let heaven
 and earth joyne hand in
 hand to worke our safety,
 neither shall availe us; hee is
 the onely Lord of all, nei-
 ther shall hee feare any
 greatnesse: with him the
 mightie shall bee mightily
 tormented. Let Masters
 then diligently ponder, and
 consider these things; as,
 1. That they also have a
 Master.

2. That this their Master
 is a heavenly master, that is,
Omniſcient, a hater of all in-
 justice: and withall *omni-*
potent,

potent, able to put in execution, whatsoever hee determineth; and this will sufficiently spurre them up, daily and duly to exhibite Justice and Equity to their servants. For if they would have God be mercifull to them, they must be mercifull to those. And thus having wrought out my materials I here desist with my Corde, in twisting whereof I must confesse strength was rather affected than length. If any therefore shall chance to blame me for my concisenesse, and thinke the worse of my Booke, because of the brevitie, I will vindicate my selfe, and it from his illiterate censure, with that of *Martial* against *Gaurus*.

X

*Ingenium**Lib. 9. E. 1*

Ingenium mihi Gaure probas se
 esse pusillum,
 Carmina quod faciam, qua
 breuitate placent;
 Confiteor: sed tu bis denis gran-
 dia libris
 Qui scribis Priami praelia,
 magnus homo es.
 Nos Bruti puerum facimus, noi
 Lagona vivum,
 Tu magnus latentem Gaure gi-
 ganta facis.

Thus prov'st thou Gaurus, that
 my Wit is small,
 Because the verses, which I dai-
 ly make,
 Onely for shortnesse are esteem'd
 of all;
 And I confesse in this there's no
 mistake;
 But thou that dost the great
 and dreadfull warres

*Of Priamus in twenty bookes set
forth,
Largely discoursing of those
bloudy jarres,
Art sure a man of rare and
mickle worth.
Wee Brutus Childe doe to the
life display;
Thow mightie man mak'st Gi-
ants out of Clay.*

*Laus, honor, & gloria
Sanctæ & Individuæ
Trinitati.*

FINIS.

Octob. 9. 1635.

Perlegi hęc opus, cui Titulus; S. Pauli
Threefold Cord, &c. quod continet
paginas 255. aut circiter, in quibus
invenio nihil sane doctrinae aut bonis mo-
ribus repugnans, quo minus cum utilitate
publica imprimatur: sub ea tamen conditi-
one, ut si non intra annum proximè sequen-
tem typis mandetur, hęc licentia sit om-
nino irrita.

Gulielmus Haywood,
Capell. domest. Archiep. Cant.

Charles — Find All Good
Dec 2, 1863 — — — — —
Henderson

Theol.

80.

T | 75.

S. Pauls
Threefold Cord:

Wherewith are severally combined, the mutuall
Economical Duties,

Betwixt

{ Husband.
{ Wife.

{ Parent.
{ Child.

{ Master.
{ Servant.



By DANIEL TOUTEVILLE Pr. to the
Charterhouse.

Si post fata venit gloria, non propero.

LONDON,
Printed by Anne Griffin for Henry Seile, and
are to bee sold at his Shop at the Tygers-
Head in S. Pauls Church-yard. 1635.

4. And lastly, by giving evill Counsell, or carrying of Tales, whereby to exasperate the sonne against his wife, or the daughter against her husband; a practise hatefull in any, but utterly to bee abhorred in Parents, whose care should rather bee to rack the *Vine* to the sides of the house, that it might grow there with pleasure and delight, than with a most unnaturall and felonious hand to teare it it from thar, which should support it; and therefore *parents provoke not your children.*

Your Children; Hee doth not say this, or that *Childe*, but universally, and without any limitation, *Your Children.* Some are all for the Elder, and make no more account

account of the yonger, bee they never so many, than if they were not the fruit of their owne bodies, but the spurious issue of some unlawfull copulation; a fault too general in this our land; and it ariseth from too great an ambition of perpetuating their name, which transports them indeed so farre, that they grow forgetfull of Nature. Others on the contrary, are all for the younger, *Quo senior, eo dulcior*; they make the Dilling, their Darling; And this in a manner is incident to all. *Isaac* was the Sonne, whom *Abraham*, as *Iosephus* writes; *inmensè*, loved above measure, with surpassing and more than ordinary love. The like was *Ioseph*

M

unto

Gen. 45. v.
ult.

unto *Jacob*; *I have enough*, said hee, when after a long misse of him, he understood of his safety in the Land of Egypt, *Ioseph my son is yet alive*. And I deny not but affection may lawfully be extended, upon particular respects more to one childe than an other, provided alwayes that none may bee provoked. The *Prohibition* is generall: *Fathers provoke not your children*.

Children. The very word hath in it an Argument, whereby Parents may bee easily incited to forbear that which is here forbidden. For it is no other, than if the Apostle should have said, Bee not injurious to your owne flesh, wring not your owne blood, wound not your own Bowels;

els; bee not cruell to your
 owne selves. For according
 to *Aquinas*, *Filius est aliquid*
Patris; The Sonne is a peece of
 his Father; & as the Philoso-
 pher tels us, *Id est non a se habet*; I
 will render it in the Apostles
 phrase, *Nemo enim ever hated his*
own flesh. It is said in the *Can-*
thick, *That Love is strong as*
death; And by this is intima-
 ted unto us, that of all the af-
 fections in man, Love is the
 strongest, and *philosophia*, Love
 unto children is most passio-
 nate of all. *Multa volumus*
patrie debere, multa parentibus,
 saith the Prince of Orators,
multa denique multis, sed fi-
liorum causa omnia volumus :
 We joy to doe much for the good,
 and safety of our Countrey, for
 our Parents much, and much
 for many, upon manifold occasi-

ons; but what is it we will not
doe for our Children? These
are our very Bowels, and in
these our joy, our love, our
life, and all our Affections
live.

1. In regard of Nature.
For *Bonum est sui diffusivum*;
The Lord in the beginning
said, *Encrease and multiply*;
So that it is the Ordinance
of God, and the instinct of
Nature, for every Creature
to cherish and save his
owne.

2. Reason will enforce
the like. For who should be
more dear unto us, thā they
who have proceeded out of
our owne loynes? with
whom wee are to live, and
to whom at length we must
leave the honour of our
Name, the reputation of
our

our Vertues, and all the Wealth, and Substance, which wee have. These, as *Iacob* said of *Reuben*, are the joy of our youth, the beginning of our strength, & how should wee looke upon them with a murderous, or malicious Eye?

Gen. 49. 3.

3. And lastly, Religion above all perswades a tender respect unto our Children. In *Ephes. 6. 4.* we have the same Precept which is here; *Οἱ πατέρες μὴ παροργίζετε τὰ τέκνα υἱῶν, Fathers provoke not your Children to wrath.* And in the Gospell, our Saviour embraced Children with an extraordinary love, as knowing, that the Dead could not, but the living should praise him; and therefore hee requireth a

Mar. 9. 36.

M 3 godly

godly Seed, and would have Parents cherish their Children, that they may live to glorifie his Name.

If wee desire joy; is there any joy like the joy of Children? There is joy at every Birth, said our Saviour, yea the very heathen were wont with great solemnitie to celebrate the nativity of their Children. If we stand upon honour; *Children are the Crowne of their Fathers; They are like Arrows in the hand of a mighty Gyant; they that have their Quivers full of these will not be ashamed to talke with their Enemies, when they meet them in the Gates.* The Lord, said Elizabeth, as soone as I had brought forth a child, thou hast taken away my rebuke from amongst

Joh. 16. 21.

Ps. 127. 6.

Ps. 127. 4.

Luke 1. 25.

mongst men; counting it the greatest honour, that ever could have hapned to her selfe, and her husband to be the Parents of a blessed sonne. In secular Story wee reade of one *Dercyllidas*, a brave Commander, who comming to a publike meeting, and expecting, as it was the manner of the *Lacedaemonians*, that some of the younger should arise, & give him place; nor one amongst them all would stirre, and the reason, which they alledged was; that himselfe had begotten none, who in their age might doe the like to them. Last of all, in regard of *Wealth*, *Riches* are no way comparable to a Childe. *Adam* called his first begotten, *Cain*, which signi-

*Plut. Apoph.
Licon.*

*Patric. Sen.
de Repub.
lib. 4.*

fies a Possession, as if his chiefest and onely treasure, and yet hee was then Lord of the whole World, had consisted in him. *Cornelia* the wife of *Paulus Æmilius*, when a certaine Lady of *Campania*, that was come to visite her, having bragged sufficiently of her sumptuous Robes, and precious Ornaments, desired in the end to have a sight of hers; shee sent immediately for her children, who being come, *Behold*, said shee, *these are the Jewels and Gemmes in which I most delight.* In a word, all worldly things are nothing to the comfort of a childe. God had endowed *Abraham* with honor, health and victory; hee had enlarged his substance, encreased his

his Flockes and multiplied his Heard; he stood posselt with Gold and Silver in great abundance; yet all this he accounted nothing, because hee wanted Children; His speech imports no lesse; *O Lord God*, saith hee, *what wilt thou give mee; seeing I goe Childlesse?* as if for a Childe hee would willingly have relinquished all those other blessings.

Iobs patience stood as immoveable as the Centre of the earth, notwithstanding the news of much stern disaster, did without any intermission assault his eares with the various reports of sad events. For though one came to him first, and told him, that as his Oxen were ploughing, and his Asses

M s

feeding

Gen. 15. 2.

feeding in their places, the *Sabeans* by violence drove the all away, then another, even while his fellow was yet speaking, that Fire from heaven had consumed all his *Sheepe*. Afterwards a third in like manner, that the *Chaldeans* had slain upon his *Servants* with the edge of the sword, as one scarce sensible of the losse, hee did not shrink a whit under the burden; but as soone as the last messenger had related unto him the tragickall destruction of his children, hee then rent his cloathes, and shaved his head, and lying groveling upon the ground, he filled the Aire with cries, and lamentations. The like subject did produce in *Psammeticus* king of

of *Egypt* a quite contrary effect; for being vanquished by *Cambises* King of *Persia*, and spying first his daughter, by and by his Sonne, among those, who by the appointment of the Conquerour were led to death, hee stood stone-still, and uttered not a word; but at length perceiving one, that onely was an attendant upon his person, in the troupe, hee mourned bitterly; and being afterwards demanded the reason of so preposterous a griefe, his answer was; that the two first disasters did admit no character; onely the last, found Teares for an expression. And indeed many Accidents doe farre surmount our best ability to beare them;

Cure

*Cura leues loquuntur, ingentes
stupent;*

Slight cares will speake,
when great ones have no
tongue. But to passe by
this; wee may see by these
Examples; that Parents
should not any way pro-
voke or hurt those, whom
Nature teacheth them con-
tinually to cheare and che-
rish. Other Reasons there
are, and forcible enough to
keepe them from provo-
king their Children unto
Anger.

Pro. 16. 32.

1. The wisest and ablest
men have found it a thing
of no small difficulty, so to
suppresse this passion, as that
it might not hurry them
into sinne. *Ionas* was a Pro-
phet, a great Prophet, and
ap-

appointed to preach to *Nineveh* the great City, yet being but a little provoked by God himselfe, and that no otherwise, than in his owne erroneous and weake imagination, grew presently so impatient, that hee did not sticke to tell him to his face, that he was angry, yea, angry with him to the very death. *David* was a meeke man, a man after Gods owne heart, yet by the provocation of the *Amalekites*, hee was so mightily incens'd, that never any *Nero* could have parallell'd those bloody outrages, which hee did act in prosecuting their presumption. Much lesse then shall Children bee able to stifle in their bosomes, the fiercenesse

*Hor. Epist. 2.
lib. 2.*

ness of this fury.

2. Our anger towards them, is a maine occasion of Gods anger towards us. For with what judgement wee judge, we shall be judged, and with what measure wee mete; it shall bee measured to us againe. *Hee that is angry with his brother unadvisedly, shall be liable to judgement; and shall not hee who unadvisedly, and without just cause reviles his children bee the like? They be the words of our Saviour himselve. And therefore Fathers —*

Mat. 5. 22.

3. Anger in the Brest of Man serves but as a Porter to let the Devill in. When is it but in a time of tumult and commotion, that hee sowes in our hearts the seed
of

of Malice, Envy, Hatred, &c.
and workes us to the acting
of his most damnable de-
signes? When was it that
Cain with a parricidiall
Hand put a sad period to his
Brothers life, but when
Rage, and Discontent were
set enthroned in his Bos-
some? And therefore Pa-
rents provoke not your

4. And lastly, by provo-
king them to anger, wee
hinder in them the operati-
on of the Word; It cannot
be grafted, where this *Weed*
doth grow. Yea, wee wea-
ken in them the power
and successe of prayer. For
who can lift up a pure hand,
that hath a muddy heart.
Let not Fathers then unlesse
they desire to deprive
their Children of eternall
hap-

Iam. 1. 21.

happineſſe, *provoke them to anger.*

Again, *Children* muſt learn from hence to faſhion their minds to *Patience*; and with *Meekneſſe* to embrace what ever injuries, and indignities are done unto them by their Parents. For though cruelty in a father towards his Childe bee a grievous ſinne; Wrath yet, and ſtubborneneſſe in a childe towards his father is a more enormous, and prodigious crime, *Filios non modo reticere parentum iniurias, ſed etiam æquo animo ferre oportere*, ſaith the heathen Orator; Children ought not onely to conceale, and ſmother their Parents weakneſſes and imperfections, but ſubmit themſelves with mildneſſe like-

wife to their greatest oppressions. *Quem ferret, si patrem non ferret?* saith the Comik; with whom should a man beare, if he should not beare with him that did beget him? It is not for Children to expostulate wth their Parents in this kinde; but yet let their Parents know, they shal bee countable for all such harshnes unto God. Hee gives the precept, and will require the performance. Therefore *Fathers provoke not your Children.*

Provoke not. He doth not say, *Rebuke not, or Correct not your children.* For both are commanded and required; because great is the profit, which accrues from both. For as touching the first; *Heare counsell, my sonne, and receive*

Pro. 19. 20.

Eccles. 30.
3.

receive instruction, saith Salomon, that thou maiest bee wise in thy later end. And againe, Hee that teacheth his sonne, shall vexee hereby his enemy; but shall haue cause himselfe to rejoyce in the midst of his Friends. *Qui non vetat peccare, cum potest, iubet*: Not to kill sinne where wee may, is to cherish it. The Shepheard if hee bee not obeyed at his call, sends forth his dogge to fetch the stragling shee againe unto the Fold; hee hath a Hooke as well as a Whistle. And therefore as touching the later; Children may likewise bee corrected.

Prov. 19. 45.

The Rod, saith the Wiseman, giveth wisdom, but a Childe set at libertie maketh his mother ashamed. Chasten thy

Pro. 23. 13.

thy sonne therefore, while
there is hope, and let not
thy saule spare for his murmur-
ing. If thou smite him with
the Rod, he shall not die: Thou
shalt smite him with the Rod,
and shalt deliver his Soule from
Hell. The Caution then
must bee this; Not to make
Food of that, which should
be ministred onely as Phy-
sicke. Our Rebukes must
bee milde, and our cor-
rections moderate. Sweet
Bals are best to scowre
away the Dirt, and behold
the proceedings of our hea-
venly Father towards his
children, may serve all
earthly Fathers for a Pre-
cedent, whereby to fashion
their practise towards
theirs. Hee never is so farre
incensed against his, as ut-
terly

Psal. 89. 31.

terly to withdraw from them his fatherly kindnesse and compaffion. *If they forsake my Law, saith hee, and walke not in my judgement: If they breake my Statutes, and keepe not my Commandments: I will visit their transgression with the Rod and their iniquity with strokes: I will not yet take from them my loving kindnesse, nor falsifie my truth.* Wee must not guide the reines with too rigorous and stiffe a hand. *Metus hand diuturni Magister officii*, saith the Orator; *Feare is but a bad Tutor*; and whatsoever lesson he teacheth, it is quite forgotten when we come to libertie. And thus from the Persons, in whose behalfe this Prohibition was awarded, we follow our Apostle

to

to the Reason., upon which it is grounded, *ira p[er] adu[er]sum*, *Ea[st] they should bee discouraged.*

It is drawne from the inconvenience, which usually followes this Act of provocation. And this by the word in the originall is manifested to bee wondrous great. For it is *Adversus*, which implies three notable Evils.

The first is a *Heavinessse of the minde*, whereinto children, specially if they be godly & religious, are cast by this unreasonable severity of their Parents; and from hence arise in them sundry sicknesses, and diseases, by which Nature is enfeebled, and many times even life it selfe is abridged. For as a
Moth

Pro. 15. 20.

Moth is to the garment, or a Worme to the wood, so is Sadnesse to the Heart, saith *Salomon*. Parents therefore must have a speciall care to avoid this inconvenience, that they may not be thought to have begotten Children, with an intent to become themselves their Executioners.

The second *Exhortation* contained in this word, is that impid defection of the Spirit, by which they become fearful, and unapt for any noble and ingenious designe. For finding by experience that their best observance is neglected, and all that ever they can do for the pleasing of their Parents, rejected as ill done, they set them downe, and doe no more,

but

but waxe dull and sluggish
in their undertakings. Now
Parents must be very wary,
that they drive not their
children into this state. For
Children are as it were the
Armes and Hands, by
which their age must bee
defended; the Feet and
Thighes, by which their
Weaknesse must bee under-
propped: and might wee
not justly count him a madd
man, who with some Nar-
coticall medicine should so
stupifie those parts, as never
to have the use of them a-
gaine? Can we then thinke
otherwise of those Parents,
who with their hardnesse
and austeritey, so dull, and
stupifie their Children in
their youth, that they can
neither helpe themselves,
nor

northem in their maturer
yeares.

3. And lastly, this *Abuse*,
carries with it, especially in
those, that are not of a good
and generous disposition, a
desperate kinde of contu-
macy. For when they see no
hope of pleasing, they like-
wise cast away all care to
please, yea, many times they
assume unto themselves a
boldnesse to displease, and
make it their sport, and pa-
stime to provoke their Pa-
rents. Now this in a Childe,
is the very height of all im-
piety. Parents therefore must
forbeare such sowre usage,
as may occasion in them
this implety. The Rider
in breaking of a Colt doth
seldome make use of the
Spurre, but seekes by faire
and

and gentle meanes to ring
him to a perfect pare; It is
the familiar managing of
the Hawke that makes her
forgo her savagenes. A Lion
may bee stroed, hee will
not bee stricken. Kindnesse
may prevaile, where crab-
bednesse shall be excluded.
It is not cyther Lightning
or Thunder, but onely the
sweet and gentle shewes,
which the heavens send
downe upon the earth, that
make her fertile, and willing
to produce such food, and
fodder as is requisite for
Man and Beast. The Sunne
by shining gently upon the
Traveller, made him of his
own accord lay by his Gar-
ment, whereas to spite as it
were the blustering Windes,
hee girded it to him the

N mve.